

TWO
DISCOURSES
I. Concerning the Different
WITS of MEN:
II. OF THE
MYSTERIE
OF
VINTNERS.

By *walter Charleton* D. M. and Phy-
sitian in ordinary to his Majesty.

The 2nd Edition enlarged.

LONDON,
Printed by *F. L.* for *william whitwood*
at the Sign of the Golden-Bell in Duck-
lane near Smithfield, 1675?

TWO

DISCOURSES

I. Concerning the Difference

WITS OF MEN:

AND OF THE

MYSTERY

OF

VINTNERS.

By JOHN W. WATSON, Esq. of the Middle Temple, Barrister at Law.

Printed by J. W. WATSON, at the Press of the Author, in Pall Mall.

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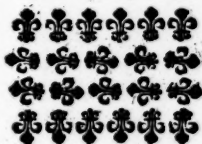
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A Brief
DISCOURSE
Concerning the Different
WITS of MEN:

Written
At the Request of a Gentleman,
Eminent in Virtue, Learning,
Fortune.

In the Year 1664.

And now Published with Consent
of the Author.

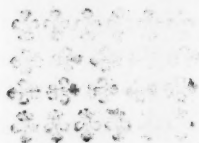


L O N D O N,
Printed by F. L. for *William Whitwood* at
the Sign of the *Golden-Bell* in *Duck-*
Lane, near *Smithfield*, 1675-

A Brief
DISCOURSE
Concerning the Difference
BETWEEN
OF MEN

Written
at the Request of a Gentleman,
and published by the Author.
In the Year 1692.

And now published with
the Author's Name.



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most



OF THE
DIFFERENT WITS
OF
M E N.

SECT. I.

ARTICLE I.

Noble Sir,



IF I have taken a whole Month to answer your last Letter, it hath been only because I could not so much as shew my willingness to do it in less
B time

time : The Command You were pleased therein to send me, being of so abſtufe and difficult a nature, that to perform it with accurateness in any proportion correspondent to either its own dignity, or Your Curiosity, would require not one, but many Months, yea Years, though my Abilities were much greater, than even the Ignorant and Envious believe them to be. You have, therefore, more of reason to blame me for Haste, than for Delay; in that I now render You so negligent an account of my diligence, in managing the Province You assigned me: And if this Paper bring rather an end to your Expectation, than satisfaction to Your Judgment; You are obliged in Equity to look upon

on it, as a *Specimen* rather of my *Obedience*, than of my *Learning*. For, had I not preferred the suggestions of my duty, as a Friend; to the counsel of my Reason, as an Inquirer into Nature; You may assure your self, it would have been very long, before I should have been brought thus freely to expose my weakness to you, who are so well able to discern it. But my comfort is, though you are sharp-sighted, you are also Good-natured: not more apt to discover, than to conceal mens infirmities and failings. Having then the same excuse both for my Tardity, and for my Haste; and confiding intirely in Your Candor: behold, I put into your hands the following Discourse, to which Your Command gave

B 2

the

the first and sole occasion, and in which I have plainly and briefly delivered both my thin collections, and present thoughts, concerning the *Different Wits* of Men.

ART. 2.

For, though *Wit*, or *Natural Capacity of Understanding*, seems to be the only thing, wherein Nature hath been equally bountiful to all Mankind; every one thinking he hath enough; and even those, who in their Appetites and Desires of other things are insatiable, seldeme wishing for more of that excellent Endowment: Yet nothing is more evident than this, that some have more Wit than others; and that
Men

Men are thereby no less distinguishable each from other, than by their several Faces and Tempers.

ART. 3.

To ennumerate, then, all these *Differences*, would be a work almost infinite; to define, wherein they generally consist, extremely hard; to select and describe the most remarkable of them, highly useful. For, when Men should by the help of such Descriptions be brought to see the Principal and Ruling Inclinations (for the most part the inseparable Concomitants of their Wits, *Non potest esse in ingenio alius, alius in animo color.* Senec. Ep. 114.) That advance or de-

6 *Of the Different Wits*

press their Estimation and Fortunes in the World, reduced to a few Heads or Kinds: it would be no hard matter for them, to find out the several Advantages deducible from thence. First, every one might contemplate, as in a Mirrour, some part at least of his own Image, and know in what *Classis* to rank himself. Then, by observing what is *beautiful* or *deform* in the picture of another, he might the better judge of what himself either *desires*, or *fears* to be. Again, since *Virtues* and *Vices* mutually incroach upon each others confines, and that no *Ingeny* is so propense to Vices, but that it retains a capacity of being kept from Exorbitancy, and by the strict rains of Prudence inflected to

to their Neighbouring Virtues;

Invidus, Iracundus, Iners, Vinosus amator,

Nemo adeò ferus est, Qui non mitescere possit,

Si modo cultura patientem commodet aurem.

Hor. Lib. 1. Epist. 1.

and on the other side, none is so neerly allied to this or that Virtue, but may by imprudence be corrupted, so as to swerve toward some bordering Vice: it could not be unprofitable to view the *Copies* of such *Inclinations*, attended by their good or evil *Consequents*; and from thence to collect how far they might *benefit* or *hurt*, if followed. In fine, by such general Characters, we might learn

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how

how to moderate our *Praises* of some persons, and our causeless *Aversion* from others; than which nothing is more necessary in *Conversation*, especially in election of a *Friend*.

But, alas! Sir, such a Work as this doth yet remain among the *Desiderata* in Philosophy, and so is likely ever to do for me, who am so conscious of the many Herculean Difficulties therein to be encountred and overcome; that I find my self more inclined to wish, than capable to perform it. You ought not, therefore, to wonder, if instead thereof I adventure to present You this rude Essay.

SECT. II.

ART. I.

THat faculty of the Mind, which is commonly understood by the word *WIT*, being a thing whereof Men have formed to themselves various *Conceptions*, and for which they have accordingly invented various *Names*; it must needs be difficult to determine what is thereby meant, and what denomination is most agreeable and proper thereunto. Nor is it less difficult to investigate the *Nature* thereof, and wherein it doth chiefly consist: the *Oeconomy* of the *Brain* of Man being one of those *Arcana*

Arcana of Nature, whose knowledge the wise Creator seems to have reserved to Himself.

As for the several *Names* or Words by which it is most usually expressed; *I* am obliged to recount and explain them to you briefly, that so being delivered from *Ambiguity* (one of the greatest impediments to Science) You may soon be able to judge which of them is *Equivocal*, which *Adæquate* and proper.

The *Latin* word, *Ingenium*, though sometimes used even by the best and most accurate Writers, and who lived in the Golden Age of that Language, to signify the power of *Understanding* proper to Mankind; as may be instanced

stanced in that memorable sentence of *Sallust*. (*in initio Belli Catilinarij*) *Mibi rectius esse videtur, ingenij, quam virium opibus gloriam quærere*: Yet we find it most frequently used to denote a mans natural *Inclination* or *Propension* to some things or actions more than to others, whether virtuous or vicious; as may appear, among a thousand other instances, from that saying of the same judicious *Historian*, in his Character of *Catiline*; *Fuit magna vi & animi & corporis, sed ingenio malo, & pativo*; and from that of *Suetonius*, relating that *Tiberius* connived at some youthful debaucheries of *Caligula*, *Si per has mansu- fieri posset ferum ejus ingenium*.

ART. 2.

Sometimes by *Wit* is understood *Aptness to Discipline*, Promptitude to learn: which the ancient *Græcians*, both *Philosophers* and *Orators*, called *Ἐνμαθία*; the *Latines*, *Docilitas*, & *bona indoles*, to which our Language hath no word answerable, but *Towardliness*, now almost obsolete. If you enquire wherein this happy Faculty doth consist, they tell you, that it is not simple, but composed of three others.

The *First* of which is named *ὀξύτης*, *Acumen*, & (*μεταποικῶς*) *celeritas discendi*, or, as *Xenophon*, *ταχύτης τῆς διανοίας*, a quick or nimble apprehension of what is taught.

taught : though I remember the word ὀξύτης to be not seldom applied to *Acerbity* and *Cruelty* of disposition; as by *Arrianus* in that phrase, καὶ τὸ σαπλίως ὀξύτης.

The *Second* Ἀγανόια (*ab* ἀγχι, *prope*, ἐνόνει, *animadverto*, *cogito*, *inspicio*) which is defined to be Δύναμις τὸ ἐξ ὧν ἑμαθε, θεωρεῖν καὶ ἃ μὴ ἑμαθεν; a Faculty where by a man, from what he hath learned, hunts after what he hath not learned: the same with that the *Romans* termed *Sagacitas*, and our incomparable Mr *Hobbs* renders *Ranging*.

The *Third*, Μνήμη, *Memoria*; ημεῖς ὧν ἑμαθε τις, *Retention* of what is learned.

ART. 3.

Here, *Sir*, You have both the true *Notion* and *Parts* of Docility conveniently expressed ; but yet you are to seek , whether Wit and Docility be always one and the same thing. For, Docility, if restrained only to Arts and Sciences, though it necessarily implies a good capacity of understanding in the person, by the bounty of Nature, therewith enriched : yet can it not be thence inferred, that all men, who want this Docility, want also Wit ; because then none could have Wit, but *Scholars* alone; and because Experience sufficiently demonstrates that many laudable Wits are naturally averse from the study

study of Letters; and in that respect perhaps also incapable of proficiency in them. So that what *Anatomists* generally say of the signs of Virginitie, namely that the appearance of them is a certain evidence of the Brides Chastity; but the non-appearance, no proof of her deflowerment before Marriage; may with equal truth be said of this Docility; it cannot be without a good Wit, but a good Wit may sometimes be without that. Learning, You know, is but Wit cultivated; the seeds thereof are Natural, and grow up of themselves, and many times bring forth fruits both pleasant and useful, without the help of Art; especially where their Luxuriancy is prevented by virtuous education,
and

and their maturity promoted by ingenious conversation. If wit, then, may subsist without *Learning*; certainly it may subsist without *Docility*, i. e. a facility of learning Arts and Sciences.

Besides, if we divide *Docility* into its three parts newly described, and distribute them among three Men, allowing to one quickness of *Apprehension*, to the second *Sagacity* in hunting after consequences, and strength of *Memory* to the third: this will not be sufficient to direct us to make a judgment, which of the three ought to have the praise of the best *Wit*: because therein they may all be Equal. For, we want not the testimony of daily observation, that many excellent

lent Wits have but weak Memories ; and as many of admirable Memories are yet dull of Apprehension ; and again many, who are good at Ranging after Consequences, though it be necessary that they remember well (because it is from the reminiscence of what they have known, that they infer what they seek) are yet but slow of Conception. Hereupon I am of opinion, that Wit and Docility, though frequently Concomitant, are yet distinct Faculties, and therefore require both names and Notions distinct.

Many other words there are used also by the *Romans* to signifie Wit ; as *perspicacia*, *solertia*, *subtilitas*, *dexteritas*, *felicitas ingenij*,
 C 66.

Ec. But these being all *Metaphorical*, are therefore *Ambiguous*, nor worthy a particular examination.

A R T. 4.

Nor is our English word, *Wit*, (which some of our *Glossaries* derive from the Teutonic *Witz*, to understand; and others from the Latine *Videlicet*, contracted into *viz.* Because instead thereof we say to *witt*) altogether exempt from *Ambiguity*: as being indifferently used to signify either the *Faculty* of understanding it self, or the *Act* or Effect of that Faculty; in the former sense, when we say, *such a man hath a great Wit*: in the latter, when we give the name of *Wit* to a *jest*, pleasant *concept*, or *facete* expression, such

such as the *Latins* call *sales*, *lepor-
res*, *facetia*; the *Italians*, *Scherzo*,
giuoco, *burla*; and the *French*,
raillieure, and *gaudisserie*.

SECT. III.

ART. I.

FROM the recital of the Names,
we pass to the consideration
of the *Nature* of Wit,

The Understanding of a Man.
(You know, Sir) is commonly
measured either by the rectitude
of his *Judgement*, or the celerity
of his *Imagination*.

By *Judgment*, we distinguish
subtily in objects neerly resem-
bling

bling each other, and discerning the real dissimilitude betwixt them, prevent delusion by their apparent similitude. This *Act* of the Mind the Grecians term *Διγνώσις*, the Latins, *Judicium* and *Dignotio*; and we, *Discretion*. The Faculty it self, Aristotle (*Ethic. 6. c. 7.*) names *ἐννοεσία*, the Latins, *subtilitas ingenij*; from them the Italians, *sottigliezza*, and *sottilita*; the French *subtilité*; and we, *subtily*, which is no other but a certain perspicacity of the Mind, whereby it is able to compare things one with another, and discern the difference betwixt them, notwithstanding they appear very much alike. Herein *Old* men (*cæteris paribus*) usually excel *Young*; because by long Experience (which is nothing else but

Re-

Remembrance of what antecedents have been followed by what Consequents) they have learned the Marks or signs, by which things are to be compared and distinguished : and Men of *nimble Apprehension* (*cæteris paribus*) have the advantage of those, who are of *slow* ; because they observe more signs of difference in less time.

ART. 2.

By *Imagination*, on the contrary, we conceive some certain similitude in objects really unlike, and pleasantly confound them in discourse : which by its unexpected *Fineness* and allusion, surprising the Hearer, renders him less curious of the truth of what

is said. This is very evident in use of *Simile's*, *Metaphors*, *Allegories*, and other *Tropes* and *Figures* of *Rhetorick*; which are therefore called the *Ornaments* of speech, serving rather for plausibility, than for demonstration. And, indeed, their power over the Affections of the greatest part of mankind, whether by the word Affection, we understand, what the Grecians call *πάθος* *Passion*, or what they term *ἦθος* *Mores*, *Manners*; is so great, that the whole Art of *Oratory* is grounded thereupon, and he is the most Excellent in that Art, who by the help of those *φαντασίαι* or *Images*, of things absent formed in his Imagination, doth represent them in so lively colours, that they appear present. Hereupon doubtless

less it was, that *Quintilian* (*institut. Orator. lib. 6. cap. 11.*) saith, a good Orator must be *Ευφρανιστος* *qui sibi res, voces, actus, secundum verum optime fingat.*

Now the Imagination being common to all Men (yea and to Brute Animals also) yet is it not equal in all Men. Some are naturally endowed *Celeritate imaginandi*, with a quickness of imagination, that is, an easie succession of one thought upon another: others are but slow of imagination; which defect of the Mind is called *Tarditas ingenij*, dulness; and if great, *stupor*, stupidity or fottishness.

From *Celerity* of Imagination there ariseth a twofold difference

C 4

of

of Wit. Some are naturally inclined to indulge their thoughts the liberty of *Ranging*, and love not to confine them. Others delight in fixing their mind upon one object, and narrowly examining it. The former sort are allowed to have *Laudabilem Phantasiam*; and have a Genius disposed to Poesy and Invention: unless their Phansie be immoderately quick and ranging; for then it passes into *Folly*; such as theirs, who are not able to finish the discourse they have begun, being suddenly taken off and carryed away by new thoughts altogether impertinent. Which undecent shifting of thoughts is properly named *Extravagancy*. The Latter are said to have *Judicium probabile*; and therefore are fit to study Philosophy,

sophy, Civil Law, and Controversies

ART. 3.

For the most part both these Virtues of the Mind are indeed conjoynd in the same persons; but seldom equally eminent: and the several degrees of pre-dominion of the one over the other, constitute the chief differences of Men, as to Wit or Understanding. Phanſie, without moderation of Judgment, seldom attains to commendation: but judgment or Discretion, though unassisted by Phanſie, alwayes deserves praise.

In Poets, both Phanſie and Judgment are required; but Phanſie

Phanſie ought to have the upper hand, becauſe all Poems, of what ſort ſoever, pleaſe chiefly by *Novelty*.

In *Hiſtorians*, Judgment ought to have the chair; becauſe the Virtue of Hiſtory conſiſteth in Method, Truth, and Election of things worthy narration: nor is there need of more Phanſie, than what may ſerve to adorn the ſtile with elegant language.

In *Panegyries*, and *Invectives*, Phanſie ought to take place; becauſe they have for their end not truth, but praiſe or diſpraiſe; which are effected by comparisons illuſtrious, or vile, or ridiculous: and Judgment doth only ſuggeſt Circumſtances, by which
the

the action is rendred laudable or blameable.

In *Hortatives* and *Pleadings* of Causes, according as verity or simulation doth principally conduce to the advantage of the Argument: so Judgment, or Phansie is to have preheminence,

In *Demonstration*, in *Counsel*, and in all severe investigation of *Truth*, only Judgment is required; unless perhaps sometimes there be occasion for some convenient similitude, to illustrate what is alledged. But as for Metaphors, they are wholly to be excluded, as equivocal, and introductory to fallacy: and therefore to admit them in grave Counsel,

Counsel, or strict Ratiocination; is no less, than manifest folly and impertinency. In all serious discourse, if there appear want of Discretion; as however pleasant Phantasie shall shew it self, yet Wit will be defective: but if Judgment be manifest, though the Phantasie be but vulgar, the Wit shall be commended.

ART. 4. In Democritus
 - But in all, besides that discretion of times, places and persons, which renders Phantasie commendable, and wherein Civil prudence and the good Menage of affairs doth principally consist; there is required also *Constant Prosecution* of the Scope or End proposed, that is frequent application

cation of our thoughts to the subject, about which we are conversant. For, so there will occur to us apt similitudes, such as will not only illustrate, but also adorn our discourse, and excite pleasure in the hearers, by the rarity of their invention. Whereas if there be not a constant regulation of thoughts to some certain End; the more we are conducted by heat of Phantasie, the nearer we come to *Extravagancy*, which is a degree of *Madness*; such as is observed in those *Rambling Wits*, who (as we said even now) having entred into discourse of one thing, are by every new hint, however remote and impertinent, transported from their subject into so many digressions and Parentheses, that not recovering what

what at first they intended to speak, they lose themselves, as in a Labyrinth. The Reason of which Errour seems to be grounded upon defect of Experience, which makes them imagine that to be new and remarkable, which to more knowing heads is really stale and trivial; and that to be great and considerable, which to others of more observation is not so. For, whatever is new, great and memorable, if it occur to the Mind of one speaking of another subject, is wont to seduce him from his purpose.

ART. 5.

When a man, therefore, having proposed to himself some
certain

certain End, and in his thoughts running over a multitude of things, as means conducive thereunto, doth quickly perceive which of them is most probable, and how it may be brought to effect his design: this man is said to have a *good Wit*, and the *Habit* hereof is called *φρόνησις*, and *Ευελαία*, *Prudence*. Which depends upon Experience, and Remembrance of many the like Antecedents, with the like Consequents. But herein men differ not one from another so much, as in Judgment and Phantastic; because men of equal age, may not be very unequal in Experience, as to the quantity; though one hath more of experience in some things, and another in others; since every one hath

hath his particular affairs, concerns, and ways of managing them: and a Husband-man, though rude and illeterate, is yet wiser in his own business, than a Phylosopher in another mans. Whence that rule, *Cuiq; in sua arte credendum.*

————— *Quod Medicorum est Promittant Medici, tradant fabrilis fabri.*

Hor. Lib. 2. Epist. 1.

ART. 6.

To this Prudence if there be conjoyned the use of Means unjust or dishonest, such as fear, or Poverty doth too often suggest: than it degenerates into that sinister Prudence, which is called

Astutia,

Astutia, Craft or Cunning; which is for the most part a sign of Pusillanimity or poorness of Spirit. For, a great Mind scorns unjust and dishonest helps to bring him to his aimes. There is also another sort of Cunning, called *Versutia, Evasion*; which is deferring or putting off for a little time some danger or incommmodity impendent, by running into worse: and the world seems a derivative from *Versura*, which signifies borrowing of one, to pay another. So *Festus*; *versuram faciunt, qui mutato creditore, satisfaciunt ea pecunia antiquiori creditori, quam à novo mutuati sunt.*

Having given You, *Noble Sir*, this short and imperfect account

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of

of what I have collected concerning the *Nature* and divers *Notions* of those Intellectual Faculties, which are vulgarly comprehended under the name of *Wit*: and deduced according to probability, the principal *Differences* thereof from the various degrees of Eminency of *Judgment* and *Phanſie*: the remaining part of the Task, You have been pleased to assign me, is to enquire briefly into the *Causes* of those Differences, as well *Final* as *Efficient*; and then *describe* each of them singly with as much truth and evidence, as my small observation, and less Learning shall enable me to do.

ART. 7.

But, to prevent mistake, I am obliged first to advertise You (what I had almost forgotten) that by the Wit, I have hitherto spoken of, I mean that, which is *Natural*, or which grows up together with us, accrewing only from use and Experience, without the help of Method, culture, or Doctrine. For, as to that, which they call *Ingenium Acquisitum*, acquired by study of Learning, and polite Education; I conceive it to be no other but *Reason*, which arising from the right use of speech, produces Arts and Sciences; and seems to be only an Effect or Product of the former, cultivated by *Industry*.

SECT. IV.

THus freed from all Ambiguity of Words and Notions, commonly applyed to Wit, which otherwise might perhaps have lead us out of our right way, or at least darkned the prospect of our Reason ; let us proceed in our Disquisition softly and fairly to prevent stumbling : following the conduct of the Method newly proposed. Which brings us in the next place to consider the *Final Cause* of the great Diversity of wits observed in Men.

ART. I.

What was the *End*, which the *Omniscient Creator* designed to Himself,

Himself, when He was pleased to constitute this so great and admirable variety; You, Sir, (I know) are too wise, too conscious of the immense disparity betwixt a Finite Nature and an Infinite, to expect I should be able to determine: all His Counsels being to us, poor ignorant things, impervestigable; as His Perfections are incomprehensible. However, since we are not forbidden, with due reverence to conjecture; You (I hope) will not refuse to hear my foolish sentiments concerning this problem; especially, while I offer them rather to your examination, than to your belief.

When, therefore, I observe, that Men are no less discrimi-

nable each from other by the various Inclinations, Affections and Capacities of their Minds; than by the dissenting features, lines and aires of their Faces; I am apt to perswade my self, that *God Almighty*, in making so vast dissimilitude, and in that distribution of His several Donatives among Individuals of the same *Species*, intended thereby to accommodate Mankind to a *Civil life*: it being no more possible for a Society of Men, or Commonwealth, to be composed of Members all of the like endowments of Mind; than it is for an Animal to exercise various Functions with many Organs all of the same parts, shape, and fabrick; or for Musical Harmony to result from a multitude of Unisons.

I am

I am not ignorant, that even the best Philosophers, when they contemplate the diversity of Natures Endowments, and the most probable Reason thereof, modestly bound their Curiosity with this clause, that *Nature delights her self in variety*, as well in this as in all other kinds. Nor do I deny, what they here say, to be thus far true, that Nature, as being the Art of God, can have no other perfection, but what is derived from her Author and Governour, whose Goodness cannot be terminated but in it self; and consequently, all Emanations and Effects of that Goodness must redound to the delight of their first Fountain. Yet this (methinks) doth not oblige us to acquiesce in that consideration

alone, without all reflection upon our selves, there being perhaps some other Reason or End of such Variety, wherein Mankind may be highly concerned. I conceive, then, that the *Creator* having one Eye directed to the pleasure redounding to Him from the manifestation of His Power and Goodness; aimed with the other at some general benefit and favour to Man, to whom He purposed to be singularly indulgent and gracious in all things: and that fore-seeing how much more securely, commodiously and happily Men might live in *Societies*, than single and dispersed, as wild Beasts; He ordained this great diversity of *Ingenies* among them, as a means to accommodate them to mutual

tual assistance and association. But this *I* deliver as only probable, not definitive: and leaving it to Your better judgement to be approved or rejected, *I* pass on to the *Natural* Causes of the diversity, under enquiry.

ART. 2.

Wherein *I* meet with no less obscurity, than in the former. For, though it be sufficiently evident, especially to *Physitians*, conversant about diseases of the Head, that the Seat and principal Organ of the *Intellectual Faculties* is the *Brain*; and that they are more or less perfect in their Operations, according to the divers temperament, magnitude, figure and schematism of that noblest Organ;

42. Of the Different Wits

Organ; and to the greater or less Mobility of the *Animal spirits* (if any such there be) contained, and exercised therein: though thus much (I say) be sufficiently manifest; yet what temperament, what magnitude, figure and Schematisme of the Brain produceth *Acuteness* of Wit, and what causeth *Dulness*, is hitherto unknown. Nor have *Anatomists*, even in this dissecting and most curious age, been yet able certainly to inform themselves, in what part of the Brain that *Celestial Guest*, the reasonable *Soul*, keeps her Court of Judicature; what part she makes use of in Sensation, what in Imagination, what for Memory, or what for Ratiocination. *Vesalius* (I remember) the Prince of Anatomists

mists in the last Age, expressly, nor without derision of those, who believed and taught the contrary, affirms, that the Fa-
brick of Mans Brain is not in the least different from that of the Brains of Brutes. The Text is remarkable, the great Authority of the Man considered; and therefore I will here transcribe it. (*de Corpor. Human. fabric. lib. 7. cap. 1.*)

*Qui in Imaginatione, Ratiocinatione, Cogitatione, Memoria, Cerebrum suo fungatur munere; haudquaquam ex sententia apprehendo: neque quicquam insuper
● Anatomico, vel Theologorum, omnem rationis vim, ac totam fere Principis nobis vocatæ Animæ facultatem, Brutis Animalibus adi-
mentium*

mentium occasione, indagandum puto. Quum Cerebri nimirum constructione Simia, Canis, Equus, Felis & Quadrupeda, quæ hætenus vidi, omnia, & Aves etiam universæ, plurimæq; Piscium genera, omni propemodum ex parte Homini correspondant; neq; ullum secanti occurrat discrimen, quod secus de Hominis, quam de illorum Animalium functionibus, statuendum esse præscribat.

To this You'l answer perhaps, that such indeed was the judgment of Vesalius; but You are not obliged to acquiesce therein, because You have lately not only read a certain Book, *de Proprietatibus Cerebri Humani*, wherein the Author observes many considerable Differences betwixt the Humane

mane Brain; and those of all other Animals; but also with Your own eyes beheld those Differences, demonstrated by the same Author, in some dissections for that end made by him, at the command of the *Royal Society*: and that therefore You hope, if *Anatomists* proceed in their discoveries, with the same accurate scrutiny, and the like happy success, as of late Years they have done; some one of them may at length be so fortunate, as to find out the true uses of all the several parts of the Brain of Man, and so solve all the difficulties, that now amuse those, who profoundly consider the wonderful *Oeconomy* thereof.

I reply, therefore; that granting *Vesalius* to have been much mistaken in that his Opinion concerning the Brain; and that there really are those Differences betwixt Man and all other Animals, which the Book, you mention, declares: Yet (*Sir*) what I have here said concerning the abstrusity of the Nature, immediate Instruments, and ways of operation of the Intellectual Faculties, is nevertheless too true. For, you cannot but remember, that even the Author of that Treatise himself, doth in the end of it ingenuously confess, that notwithstanding his frequent observation of those Differences, he was still as ignorant of the principal seat of the Soul, and what parts she made use of in
her

her several Functions, as before
he first entred into the Anatomick
Theatre. *Idem fatetur etiam ac-*
cutissimus Malpighius, de structura
vicerum. page 66. His verbis.
Ut verum fatear, quò magis ma-
nifesta mihi elucescit Cerebri stru-
ctura, eò magis tot mirabilum o-
perationum explicandi methodum
spes excidit, &c. Et paulo post;
simplicem tandem dum agnosco Ce-
rebri structuram, in-eptam om-
nino ad exponenda sensuum, & tam
nobilium operationum phenomena
reor. Ita ut hoc tantùm conjicere
pàssim, à Cerebri, & Cerebelli glan-
dulis in cōtinuatos nervos separari
succum quendam, sicut in cæsteris
glandulis, proprio vase Excretori-
à dilatis, &c. And were it not a
Parergon, I could collect, and here
recount many observations, re-
corded

corded by Eminent Physitians, of such, who retained the use of their Senses, Imagination, Memory and Reason, without any the least defect, even to the last minute of life; and yet in their Heads opened after death, there was found (as in most Fishes) but very little of Brain, and that little altogether confounded and dissolved in Water. For a memorable Example of this astonishing *Phenomenon*, I take liberty to refer You to *lib. 1. cap. 24.* of the Medical observations of *Nich. Tulpius*, a late learned and judicious Physitian, and Senator of *Amsterdam*: who relating the various Conjectures of some of his Colleagues thereupon, gravely concludes with this free confession of his ignorance; *Quantum*

tum est, quod nescimus! Velut namq;
in aliis, sic certe credibile est, potis-
simum nos cæcutir in genuino Ce-
rebri regimine: cujus opera multo
fortassis sunt divinora, quàm quis-
piam hætenus suo comprehendit
captu. Whereunto you may add
two other Examples, no less won-
derful; one recorded by *Gregor.*
Horslius lib. de morbis contagiosæ
part. 2.) of a man, who after a
great abscess or apostem, and ta-
king away of his Brain, yet re-
tained all his Senses and Under-
standing: the other observed by
Kerckringius (observat. anatomic.
46.) of an infant, whose Skull
was found full of a mucous water,
instead of Brain. As for Your
expectation of farther discove-
ries from Anatomy, that may
afford more light to direct the

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Virtuosi

Virtuosi in their researches into this dark argument; I cannot indeed divine, what time may bring forth: but am of Opinion, that there is less reason for Your *Hope*, than for Your *Wish* for any such discovery; the nature of Mans *Mind* being such, that it cannot understand it self.

Adeò Animo non potest liquere de cæteris rebus, ut adhuc ipse se quaerat: Senec. Natur. Quest. lib. 7. cap. 24. & Cicero ille Christianus, Lactantius (lib. de Opificio Dei.) Mentis quoque rationem, inquit, incomprehensibilem esse, quis nescit; nisi qui omnino illam non habet? cum ipsa mens, quo loco sit, aut cujusmodi, nesciatur.

ART. 3.

You are not then to wonder, if I acknowledge my self unable to define from what various Constitutions of the Brain the Differences of Wit arise, as from their proxime Causes. All I dare observe to You, concerning that *Ænigma*, is only this; that for the most part Men of hot and sanguine Constitutions, *cæteris paribus*, are more ingenious and acute; and those of cold, gross and Phlegmatick, are more dull and slow of Imagination. If for this You require *Authority*, I can alledge that of *Hippocrates* himself, who hath two Texts expressly favourable and pertinent to the same: one concerning the

E 2 Sanguine;

Sanguine; the other, the *Pblegma-tick* Temperament. The first is this ; *Περὶς τὸ ὑγρότατον, καὶ ὑδαίῳ, τὸ ξηρότατον, κρῖσιν λαβόντα ἐν τῷ σωματι φρονιμώτατα* : *quod humidissimum est in igne, & siccissimum in aqua, si in corpore temperamentum acceperint, sapientissima sunt*, *Περὶ Διαλτῆς lib. 1. sect. 29.* The other, this ; *Ἐι δὲ πρὶ ἐν διεσέρῳ ἢ δύναμιν τὸ πῦρ λαβοῖ ὅς ὑδαίῳ, βραδυτέραν ἀνάγκη ταύτην εἶναι καλέοντα ὅτι πρῶτα ἡλίδιο* : *porro si in aliqua Anima defectuosiorum vim ignis accipiat quàm aqua, eam tardiozem esse necesse est ; & appellantur tales Stolidi.* *Ibidem Sect. 32.* If Reason ; it is obvious, that the Blood being the fountain of Natural heat ; and, in truth, the only *Calidum innatum*, by which all parts of the body are perpetually warmed, enlivned

enlivned and invigorated; and out of whose purest and agilest parts, the Animal Spirits are supposed to be extracted; by how much more copious and pure the Blood is, by so much more of heat is thence communicated to the Brain, and its Appendix of Nerves (thereby made more firm and apt both to receive and retain the Images or Impressions of external Objects; and more pervious to the Animal spirits) and a greater supply of Spirits generated out of it, for the uses of the Animal Faculties therein residing, and thereon depending, and *è contra*. Hence doubtless it was, that *Empedocles* held the Blood to be both the seat and cause of *Sapience*: *Namq; sanguinis tenuitate & munditie,*

animalia sapientiora sunt, sensumq; mobiliorem obtinent: similiter vel timidiora, vel animosa, iracunda, & furiosa evadunt, prout sanguis eorum vel dilutus, vel fibris multis crassisq; refertus fuerit. de part. animal. l. 2. c. 4. And that Dr. Harvey, somewhere in his Book of the Generation of *Animals*, affirms it to be of no small advantage to the Brain, that Students and contemplative Men preserve their mass of Blood pure and uncorrupt. *Quantopere mortalium felicitatis intersit, animaq; pariter ac corpori conducat, ut proba victus ratione sanguinem purum ac nitidum conservent.* Lib. de generanim. exercit. 51.

But I remember, that my present task belongs rather to *Morals*,
than

than to *Physick*; and therefore super-
seding all farther enquiry
concerning the diversity of con-
stitutions, from whence the di-
versity of Wits may arise; and
remitting You to the serious con-
sideration of what that excellent
Man, Mr. *Hobbs* hath delivered
(*lib. de Homine, cap. 13.*) con-
cerning the *Mutation* of Mens In-
genies by Passions, Custome, Ex-
perience, the goods of Fortune,
Opinion of ones self, &c. I pass
to the principal *Differences* them-
selves, and their Descriptions;
which, animated by Your Com-
mand, I proposed to my self chief-
ly to handle in this hasty exercise
of my blunt and unequal Pen.

SECT. V.

ART. 1.

TO go about to describe the great variety of *Ingenies* among Men, though of but one and the same Nation, were an attempt equally vain with his, who should endeavour to number the Sands; nor less impossible, than for a Painter to pourtrei all the several faces in an Army upon one table. As it is sufficient, therefore, to a well-drawn Landskip, to contain the most eminent hills, buildings, trees and other objects situate in the prospect of the Eye within that Horizon: so may it be some
satis-

satisfaction to You, if among a vast number of different Wits I select the most *Eminent*, such as appear to be the springs or Sources of many Virtues, and not fewer Vices; and then represent them in Colours so suitable to their several Natures, that You may be able to discern and distinguish each from the rest, notwithstanding the neer affinity and resemblance, which some of them have with others. I call them the Sources of many *Virtues* and *Vices*; because this may pass for a *Maxime, Ingenia, quando assuescendo ita confirmata sunt, ut facile, nec reluctante ratione, suas edant actiones, dicuntur Mores: qui si boni sunt, Virtutes; sin mali, Vitia appellantur.* And because *Vices* generally are the spurious

rious issue of *Passions*: as *Passions* are of the collateral line to *Wit*. For, the temperament of the *Brain* must be proportionate to that of the *Heart*: both Organs deriving all their heat from the Lamp of life, burning in the Blood. Where the Blood therefore is more copious in quantity, more brisk & free in motion, and more pregnant of Spirits: there commonly (*ceteris paribus*) both the *Brain* is more fit to produce acute conceptions and subtile thoughts; and the *Heart* more disposed to be commoved and agitated by violent affections. And it is observed even by the vulgar, that *Passions* are generally stronger in those men, who excell others in fineness of *Wit*, and quickness of *Imagination*: & *è contra*.
Hence

Hence it is, that we meet with in some persons, yea and in some Nations (as the *Hollanders* and *Turks*) though little shew of fine parts, and of sharp Wit; yet undeniable testimonies of good Understanding, and useful prudence. No wonder then, if as on the one side, men of airy fancies and ranging Wits, are prone to commit errors in judgment, and action; as apt to be seduced by the specious suggestions of their exorbitant passions: So on the other, those of slower capacities, and blunter Wits, oftentimes proceed in the regulation of their Life, and conduct of their private affairs, with solid prudence, and successful industry; as by temperament less obnoxious to corruption from powerful passions of the mind.

mind. So that here it may be lawfully affirmed, by way of Corollary, that the coldness of Passions is the natural ground of Prudence, and Honesty; and consequently, of temporal Felicity also among Men: as the heat and violence of them, is too frequently the cause of Imprudence, Dishonesty, and by consequence of Infelicity.

noBBS bns mngbvi

ART. 2.

To address then to their Descriptions. That which occurs in the first place, is the READY or nimble Wit. Wherewith such as are endowed, have a certain Extemporary acuteness of concept, accompanied with a quick delivery of their thoughts; so as they can at pleasure entertain their

their Auditors with facetious passages, and fluent discourses even upon very light occasions. They have indeed much of that *Ἀγχινοια* *five habilitas in promptu excogitandi quid dicto sit opus*, formerly described; and are therefore excellent at suddain *Repertes*: but being generally impatient of second thoughts and Deliberation, they seem fitter for pleasant *Colloquies* and *Drollery*, than for *Counsel*, and *Design*. Like Fly-boats, good only in fair weather and shallow waters: and then too, more for Pleasure, than Traffick. If they be, as for the most part they are, narrow in the Hold, and destitute of Ballast sufficient to counterpoize their large Sails; they reel with every blast of Argument, and are often driven upon the

the sands of a *Nonplus*: but were favoured with the breath of common Applause, they sail smoothly and proudly, and, like the City Pageants, discharge whole Volleys of Squibbs and Crackers, and skirmish most furiously.

ART. 3.

Of these You meet with *two* sorts. *Some* carry away the bell in Table-talk, and familiar conversation, with short, but piquant touches of Phanſie; such as plays chiefly upon the defects or misfortunes of others in the company, yet without gall: their teeth are sharp, but not venomous: and they rather nibble, than bite. *Others*, approach-
ing

ing nearer to the dignity of Eloquence, are provided, whenever they please to imploy their talent, either in publick or private, to speak volubly, and to the purpose; yet not so much from solidity of Judgment, as strength of *Memory*; which instantly supplies them with whatever they have heard or read agreeable to their Theme. The fine descants and poinant remarks of both sorts are commonly admired, not only by ignorant Ears, but also by some of Scholastick Erudition; who observing the facility of their vein in breaking sharp jests, and pouring forth a torrent of not undecent expressions, are apt to grow out of love with themselves, and to be offended with
their

their own slowness of Conception; which permits them not to do the like without premeditation and pumping. And they have reason. For, what can You imagine more speciously resembling true industry, and graceful Elocution, than the opportune and pertinent *Hits* of these facetious Spirits? what more Elegant, than to make acute reflections upon every occurrent; and to give home-touches with gentleness; which are the less resented, because they appear suddain and jocular. If to this *Promptness and Jocundity* of Wit, either Nature hath been so liberal, as to add comeliness of *Person*; or Fortune so propitious, as to conjoyn dignity of *Condition*; especially if it be animated by
great

great and secure *Confidence*: then is their liberty of jesting as it were authorized in all places, nor ungrateful to those, whom it provokes: yea oftentimes, by its very *Galliardise*, it wins the Palm from solid and exact *Prudence*, if lodged in Men of excellent abilities, but slow Expression. Of the advantages redounding to a ready Wit from that Gracetulness of Person, which the Grecians termed *Τὸ συμπορεπὲς τῷ προσώπῳ*, and the Latins, *dignitas oris*; You have an eminent Example in *Dion* the *Syracusan*, who thereby much ingratiating himself to the People, was so prosperous in his ambition, that he ruined *Dionysius*, and succeeded him in the Sovereignty of *Sicily*: and *Corn. Nepos* puts

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the

the same in his Character; where among his natural Endowments he reckons as chief, *ingenium docile & come; magnamq; corporis dignitatem, quæ non minimum commendatur.*

ART. 4.

But this so charming swiftness of both Phanſie and Tongue is not exempt from its *Failings*, and those shameful ones too sometimes. For, take them from their familiar and private conversation, into grave and severe Assemblies, whence all extemporary flashes of wit, all Phantastick allusions, all Personal reflections are excluded; and there engage them in an Encounter with solid *Wisdom*, not in light
skin

skirmishes, but a pitch'd field of long and serious debate concerning any important question, and then You shall soon discover their weakness, and contemn that barrenness of understanding, which is incapable of struggling with the difficulties of Apodictical knowledge, and the deduction of truth from a long *series* of Reasons. Again if those very concise sayings, and lucky *Repertes* (for the Court hath now naturaliz'd that Word) wherein they are so happy, and which at first hearing were entertained with so much of pleasure and admiration; be written down and brought to a strict examination of their *Pertinency*, *Coherence*, and *Verity*: how shallow, how frothy, how forced will they be found! how much will

F 2

they

they lose of that Applause, which their tickling of the ear, and present flight through the Imagination had gain'd! In the greatest part therefore of such Men You ought to expect no deep and continued River of Wit; but only a few *Plashes*; and those too not altogether free from mudd and putrefaction.

SECT. VI.

ART. I.

IN the second place comes the **IRANGING** Wit, whose Pregnancy is so diffused, that it flies at all things; and commonly assisted with prolix Eloquence, discourseth copiously rather than closely

closely ; without premeditation
supplying it self with words and
sentences, as out of a treasury in-
exhaustible. Men of this Ta-
lent are usually in high esteem
with the People, if of such Pro-
fessions as give them opportuni-
ties to shew their Copiousness in
publick Assemblies or Councils :
nor ungrateful in private Con-
versation, at least when once they
have learned as well to be silent
at some times, as to speak pro-
fusely at others. Which they
cannot easily do. For, as all
Brute Animals know, by natural
instinct, in what part their chief
power lies, and delight in the
frequent use of that part above
all the rest of their mem-
bers : so these Men, highly de-
lighted with their faculty of
F 3 Eloquence,

Eloquence, wherein alone they excell, are hardly brought to obſerve *Decorum*, and opportunities when to contract or expatiate, when to ſpeak or hold their peace ; but carryed violently on by an itch of declaiming on every ſubject, how trivial or impertinent ſoever, often entangle themſelves in Arguments above their underſtanding, and ſo ſatiate, but not ſatisfie their Hearers. So that even a Wiſe Man may juſtly wonder, their imprudence conſidered, how they are able to ſpeak ſo much, and ſo little at once, ſo well, and to ſo little purpoſe. Having at length ended (not finiſhed) their fine *Harangues*, they ſcarcely refrain from openly applauding themſelves : and if their Auditors ſhew

they shew any signs of Complacency and good Humour, they are apt to refer it only to a satisfaction of judgment, resulting from the Elegancy of their discourses; though the same ariseth rather from Joy, that they are at length delivered from the importunity of them: Notwithstanding this Vanity, it must be confessed, these Wits have long Wings, and incited by a secret *impetus* of Nature, delight to fly abroad, and range over the whole field of *Sciences*: but then again such is their speed and præcipitancy, they stay no where long enough to *examine, select and gather*; like Bees in a windy day, they take only a superficial taste of various flowers, and return to their hives unloaded. Whence it

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comes, that while they are dil-
couraging of one part of Learning,
if a new hint chance to arise and
intrude it self into their Imagina-
tion, instantly quitting their for-
mer Theme, they as ardently
pursue the new one ; and so of-
ten divert to fresh Arguments,
till they have wholly forgotten
the question first started ; as un-
stanch hounds, meeting with a
new scent, follow it with full
cry, and lose the Beast first cha-
sed. And this is that *Defect* of
Mind, which is commonly called
Levity : arising perhaps chiefly
from an excessive *Mobility* of the
Animal spirits in the seat of *Ima-
gination*.

No wonder, then, if these
Rambling Heads be so far from
attaining

attaining to sublime and extraordinary Wisdom, that for the most part they come short of even vulgar ones in ordering their affairs according to the rules of *Domestick prudence*. Some of them becloud themselves with the Vapours of *Philauty*, self-love, and over-valuation of their own opinions, and hunting after Praise: Others lose their credit by too-visible *Affectation*; others, attempt things above their reach, and sink themselves by aspiring: and Most prove wanting to themselves and Friends in such offices, where constant *sedulity*, and steady adherence to one purpose is required. For, they are naturally light, unconstant even to their own Hopes, variable in their Deligns,

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Designs, fixt to nothing but their own Opinions, in which they so absolutely confide, that they look not into the advantages of others proposals and counsels. And yet for all this, some of them so dazel weaker Eyes with the polish and lustre of their superficial parts, that they pass for Accomplished persons; and are at length admitted to reap that harvest of Fame and Wealth, which ought to be the reward of solid and profound Abilities: especially, when they have acquired the Art of understanding as well how to *conceal* their *Defects*, as how to set forth their good Qualities.

ART.

ART. 2.

This Art consisteth principally in moderating their fervency of speaking ; in frequent change of Arguments ; and always choos[ing] such, in which they may most easily impose upon their Hearers. For instance ; among *Military* men, let them discourse of matters of *Religion*, of the rites and customs of the *Ancients*, of the *Origines* and *Migrations* of Nations, and such like Themes, wherein *Souldiers* generally have but little knowledge ; among men bred up in the shades of the *Schools*, and un-conversant in *Politics* ; let them discourse of the foundations and periods of *Empires*, of the Fates
of

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of Kingdoms, of the revolutions in Commonwealths, of the Virtues and great actions of particular Princes, of State Maxims, &c. In a word, *Let them provoke none in his own Way, or Art.* For, in familiar conferences, and sociable Colloquies, it is not ungrateful, so it be dextrously done, to divert to things of which the Company is ignorant: both because Errours then escape discovery, and because Novelty begets pleasure; and by how much more we esteem things of which we never heard before, by so much more do we admire him who delivered them. But above all, *let them take heed of Writing;* which to Roving and Superficial Wits is as difficult, as their Gift of speaking fluently is easie; and

and for the most part proves no less destructive to their Fame, than their *ex tempore* Oratory hath been favourable. For, that which gives due sharpness and grace to the *Stile* of a *Writer*, and recommends it to the present and succeeding Ages, is exquisite and elaborate *judgment*; which is very rarely conjoyn'd with natural fluency of speech. The *Reason* may be this: that a prompt, but turbulent Mind, when in retirement (which all know to be necessary to a *Writer*) it comes once to reflect upon it self, and examine its own strength; burdened with multiplicity of things together offering themselves, and confounded with variety of thoughts, soon faints under the weight:

weight: and having neither judgment to *select*, nor patience to *digest*, falls at length into Distraction, or Despondency. In fine, the Faculty of writing well, is so different from that of talking volubly, and requires so much more of both Attention and Deliberation; that most of your *Fine speakers*, when once they find the wings of their Phantastic clipt, and their understanding intangled in strong and knotty Reasonings, are miserably at a loss how to extricate themselves; and despairing of success, return to their former liberty. Yet some of this *Classis*, either blinded with self-conceit, or deluded by adulation of their Admirers, have adventured to publish Books; and out of vain ambition

tion, to enlarge and eternize their Reputation by their Pen, have utterly ruined what they had acquired by the nimbleness of their Tongue. My advice, therefore, to such shall be this; that they raise in the World an expectation of some considerable Volume from them, and keep that expectation alive as long as they can: but be so wise, as never to satisfy it with so much as a single Sheet. But Wits of this temper are commonly too Hot, to moderate their Efforts; too opinionated, to take caution from the Counsel of even their truest Friends: and therefore I leave them to please themselves.

SECT.

SECT. VII.

ART. I.

YOU have beheld the Ready, and the Roving Wits, together with their Advantages and Defects; be pleased now to remove Your eye to the Image of a *Third* sort, which seeming contrary to both, and yet more useful than either, may therefore not unfitly be called the SLOW, but SURE Wit. Some Heads there are of a certain close and reserved Constitution, which makes them at first sight to promise as little of the Virtues wherewith they are endowed, as the former appear to be above the Imperfections, to which they are

are subject. Somewhat *Slow* they are indeed of both *conception*, and *expression*; yet no whit the less comparated to *solid Prudence*. When they are ingaged to speak, their Tongue doth not readily interpret the dictates of their Mind; so that their Language comes as it were dropping from their lipps; even where they are encouraged by familiar entreaties, or provoked by the smartness of jests, which sudden and nimble Wits have newly darted at them. Costive they are also in their *Invention*; so that when they would deliver somewhat solid and remarkable, they are long in seeking what is fit, and as long in determining in what manner and words to utter it. But, after a

little consideration, they penetrate deeply into the substance of things, and marrow of business, and conceive proper and Emphatick words, by which to express their Sentiments. *Barren* they are not, but a little *Heavy* and *Retentive*. Their Gifts lye deep and concealed; being furnished with Notions, not airy and umbratil ones, borrowed from the Pedantism of the *Schools*, but true and useful: and if they have been manured with good Learning, and the habit of exercising their Pen; oftentimes they produce many excellent Conceptions, worthy to be transmitted to Posterity.

ART. 2.

Though they have no reason to accuse Nature of any unkindness to them; yet they have just cause to complain of the iniquity of *Fortune*, in this respect; that having an Aspect very like to narrow and dull Capacities, at first sight most Men take them to be really such, and strangers look upon them with the eyes of neglect and contempt. Hence it comes, that Excellent Parts remaining unknown, often want the favour and patronage of Great Persons, whereby otherwise they might be redeemed from obscurity, and raised to employments answerable to their fa-

culties, and crowned with honours proportionate to their Merits : as the most precious wares seldom invite buyers, if kept in darksome corners, nor decently exposed, and adorned with splendid titles.

ART. 3.

The best course, therefore, for these to overcome that Eclipse, which prejudice usually brings upon them, is to *contend against their own Modesty*, and either by frequent converse with noble and discerning spirits, to enlarge the Windows of their Minds, and dispel those clouds of Reservedness, that darken the lustre of their Faculties : or by *Writing* on some new and useful subject,

subject, to lay open their Talent, that so the World may be convinced of their intrinsic value.

SECT. VIII.

ART. I.

IN the middle betwixt the two Opposites, too much Heaviness, and too much Lightness, Nature seems to have placed the most happy *Indoles* or AMPLE Wit: which is seldom out of love with it self, yet never too indulgent to it self, and often advanceth its possessors to the highest honours and dignities, of which Subjects are capable. This usually is attended with

no more of *Eloquence* than decency allows, or occasion requires; and that, if cultivated by Erudition, or matured by Time, is always neat and graceful even in familiar Conversation; neither precipitate, nor slow in delivery: as guided by a Judgment, though not sharp on the suddain, yet strong and solid after a little recollection. In fine, this is the Man, most fit to harbour all Virtues; as by Natures benignity comparated to great *Prudence*, as well *Publick* as *Private*: and if toucht with a Temperamental Propensity to some certain Vice, yet seldom tainted with any evil *Habit*.

ART. 2.

Betwixt these *Ample Wits* and the *Narrow* ones, Nature her self hath a certain *Criterion* or Character of Distinction, easily discernable; and it is this. The *Former*, being duly conscious of their own dignity, do all things with a *Bon Mine*, or good Grace, and becoming *Freedom*, far from the vices of Affectation and Constrained Formality, as being actuated by Spirits not bold, but *Generous* and Erect, always addressed to noble Ends, and contemplating somewhat diffusive and above vulgar aims. And this is that Semi-divine Temper of the Mind, which *Aristotle* calls *Εὐνοια*, the Latins, *Felicitas ingenii*;

nij ; and we, an *Universal capacity*. On the contrary, *Narrow* and *Grovelling* Wits condemn themselves to abject Cogitations, and low Counsels; never daring to aspire above the common suggestions of their pusillanimous Humility: yet in little matters, and such as transcend not the Sphere of their Capacity, they often proceed with exact diligence, and sometimes also with good success; there being annexed to them a certain *Astutia*, finistre or spurious Wisdome, called *Cunning* and *Wisdom for ones self*; such as is common also to weak and timorous Animals, which keeps them intent wholly upon their own safety, and (as we have before deduced it) ariseth only from
dif-

diffidency of sufficiency in themselves ; than which there can be no greater Enemy to noble and generous undertakings. Besides, if they at any time (as sometimes, puffed up with prosperity of their Crafty and undermining designs, they will) offer at ingenuity ; it is with so much constraint, formality, and starch'dness, that they expose themselves to the smiles and contempt of Judicious Men.

ART. 3.

This *Zbau* or Mark of difference is well worthy Your observation, because these *Half-mitted* or *Cunning* Men for the most part make advantage of even their Inability, building rather
upon

upon deceiving others, who confide in them; than upon any soundness of their own proceedings: and because (as the *Lord Chancellor Bacon* most judiciously observes) *nothing doth more harm in a State, than that Cunning men pass for Wise men;* like *Empiricks* in *Physick*, they may indeed have a great Collection of Experiments, but not knowing the right and seasonable use of them, pervert them to base and finister Ends.

Leaving them therefore, as unworthy further consideration, let us return to our *Bon. Esprit*, and for a few minutes entertain our selves with contemplating the excellency thereof.

ART.

ART. 4.

There are among the *Literati*, who misl'd either by too much favour of their own *Disciplines*, or by an immoderate esteem of the advantages of *Scolastick Sciences*, (which were never denyed to be very great by any, but the Barbarous) allow no Wit to be *Happy*, and of *Publick use*, but that, which is not only capable of, but also naturally addicted to *Letters*; none to have attained to the just height of Prudence, that was not advanced thereto by the Scale of various *Learning*. Thus Men eminently fruitful in Publick Virtues, and as it were constellated for *Politie*, or the great Art of Governing the Multitude, they
exclude

exclude from the Senate, and from true Greatness; by a Prejudice more allyed to Envy, than to Discretion. For,

ART. 5.

On the contrary, it is much more reasonable, to hold, that none are so fit for affairs of *State*, as those blest Favourites of Nature, upon whom she hath accumulated her noblest and richest Donatives: Since that *Sagacity* of *Spirit*, which enableth a Man not only to know the Resorts and Opportunities of Business; but also to sink into the Main of it; and then to form Counsels both for *Conduct*, and *Dispatch* (the two Principal Virtues in a *States-man*) is rather the free Gift

Gift of Heaven, than the purchase of Labour, and Study. Which seems to be no more, than what the great Roman Orator avers, upon his own observation. *Ego multos homines* (saith he) *in Orat. pro Archia Poeta*) *excellenti animo ac virtute fuisse, & sine doctrina, naturæ ipsius habitu prope divino, per seipsos & moderatos & graves extitisse fateor: & illud adjungam, sæpius ad laudem, atq; Virtutem naturam sine doctrina, quàm sine natura valuisse doctrinam.* Nor more than what is Elegantly couch'd in that saying of Democrates the Philosopher; πολλοὶ λόγον μὴ μαθόντες ζῶσι καὶ λόγον *multi, qui rationem non ex-coluere, ex ratione vivunt.* Again, time hath furnished us with examples of some, who had acquired high estimation
in

in the Schools by extraordinary acuteness in sundry kinds of Learning; and yet proved very weak, when they were transplanted into the more subtile and fine region of Princes Courts and Councils: their Reason then confessing it self too dull-sighted to discern the Finesses of Civil Prudence, to which all other Learning must give place.

You will not, *Sir*, I presume, be long in determining, which is the truer *Wisdom*; his, who can foresee discontents and Motions of a Nation, and provide seasonable and safe Remedies for them; or his, who, after long contemplation, is able to predict Eclipses of the Sun and Moon, and to calculate

culate the journeys and returns of all the Planets; but cannot presage what dangers threaten the Commonwealth, what Changes and Revolutions are impendent over the State.

Besides, those very Men, who thus cry up the usefulness of *Languages* and *Sciences*, restrain not the title of *Learned* and *Politie* to him alone, who hath with equal felicity run through the whole *Encyclopedie* or Round of Arts and Sciences: but think it sufficient, if a man acquire excellency in any *one* of them: for instance, if an *Orator* singularly dextrous in managing Arguments, and happy in all the Exortations of speech, be yet dull and heavy in comprehending the secrets

crets of *Natural Philosophy* ; or if a profound *Philosopher* be yet destitute of Eloquence, or unconversant in *History*, and *Politicks*, and other parts of Learning ; they nevertheless deny him not the Honor of an Eminent Wit. That Preheminence therefore, which is due from any one part of Learning, why are they so partial, so unjust, as to detract from that Science, which is conversant in the regulation of whole Societies of Men, and which in that very respect ought to be preferred to all other Human Knowledge ? Think they, that Wisdom speaks to her Disciples only in *Greek* or *Latin*, or *Hebrew* ; and not rather in a secret *Vivacity* of Spirit, and a piercing Judgment, or Reason, that understands all Languages ?
To

To be born with a pregnant Wit, is no such high indulgence of Nature, if no more be required therein, than a propension to, and Capacity of Erudition Scholastick. Those of the *Ancients*, whom we acknowledge to have been the *Patriarchs* of Sciences, and great Examples of Wisdom, never consumed much of Oyl and sweat in the shades of the *Schools*; and yet certainly they were born under Stars highly propitious. To found Republicks; to make wholesome Laws for conversation of publick Peace; to support their Countrey by wise Counsels; to observe the Constitutions, Rites and Customs of other Nations; and transfer into their own whatever they found worthy imitation; so far

H

to

to note and register the motions of Coelestial Bodies, as to keep a true account of Time, and accommodate their negotiations both at home and abroad to the most convenient seasons of the year, and benefit of the People: *This*, this was chiefly called *Science* in those elder and purer Times.

To be a little more particular; while those Primitive Sages laboured to reclaim savage and rude Multitudes, and mollifie their Iron Minds by mansuetude and other Virtues, necessary to common safety, and the maintenance of Right in Civil Societies; by little and little there grew up that Knowledge, which is called *Moral Philosophy*. And while, being disjoyned by mutual emulation and contention, they

they endeavoured to perswade the People to favour and adhere to one or the other side, they made speeches to them to move their Affections accordingly; that gave the first beginning and credit to *Eloquence* or *Oratory*. In a word, the Monuments of History have conveyed down to us the Prudence and Artifices of those Ancients, so as to be *Precedents* to our Modern *Literati*; at least if they be able to bear the like weight of cares: if not, the best use their weaker Heads can make of such Monuments, will be only to boast of their Reading, by shewing them to others; as *Priests* shew Reliquies of Saints, but want the power of working Miracles; or as keepers of antick and magnificent Structures can

perhaps name the Founders and Architects, but imitate neither. For, to read History only for Contemplation, is a vain and idle pleasure, that leaves no fruit behind: but to imitate the glorious actions and achievements of such worthy Patriots, that's true and noble *Erudition*. This was the use *Cicero* made of his vast readings, as appears by that profession of his (*in Orat. pro Archia Poeta.*) *Quàm multas nobis imagines, non solum ad intuendum, verum etiam ad imitandum, fortissimorum hominum expressas, Scriptores & Græci, & Latini reliquerunt? quas Ego mihi semper in administranda Rep. proponens, Animum & mentem meam ipsa cogitatione Virorum excellentium conformabam, &c.*

ART.

ART. 6.

Nevertheless it is not to be doubted, but the most *Absolute* Wit is that, which (like the *First Matter* of the *Aristoteleans*) is capable of any *Form*, and can with equal facility employ it self in all kinds of Studies; having an Universal *Acuteness*, and strength as well to grasp the difficult and slippery *Mysteries* of State, as to unravel the knotty *Methods* of Arts and Sciences professed in Universities. For, Studies perfect Nature; and both are perfected by Experience: natural Abilities being like Fruit-trees, that need proyning and culture by learning; and Studies themselves giving forth directions too

much at large, except they be bounded by Experience. All together make the happiest conjunction, and by mutual assistance advance their Owner to the pinnacle of Humane Wisdom and Honour: that sublime Sagacity of judgment requisite in a *States-man*, and conformed to the *Genius* of the present Age, and comporting with the constitution of Affairs, so governing Learning, as that it can neither denegerate into *Pedantism*, nor rust in vain and solitary *Speculation*: and Learning, on the other side, so supporting and enriching the Judgment, as that it need not rely only upon single Experience and Observation of its own time, but may have recourse also to the Oracles of all former

former Ages, and furnish it self with Examples out of the treasury of Antiquity.

Yet if any Man (as many such there are) Naturally addicted to Publick business, and fit to serve his Prince and Countrey in quality of a Counsellor, be not equally in favour with the *Muses*, nor prosperous in Scholastick speculations; I hope, *Sir*, You will not stick to allow him to be a Person of a more erect Mind, and nobler Parts, than a meer Contemplative Book-Man; who though perhaps skillful in Languages, and Logician enough to unriddle and impose Sophisms, and to dispute long and formally about *Non-entities*; is yet too narrow of understanding to mea-

sure the vastness of *Civil Prudence*, which is founded upon mature observation, and built up of solid Experiences, squar'd by exact Judgment, and adjusted to present Emergencies in State. So that I am apt to believe, that *Favorinus* was in very good earnest, though he seemed to jest, when he measured the Knowledge of *Adrian* the Emperor by the greatness of his Power. The Story is in short this. *Adrian*, not a little ambitious of the fame of extraordinary Learning, accidentally meeting *Favorinus*, an eminent Philosopher, fell instantly upon him with a whole Volley of Syllogisms, and pressed him with Sophistical Arguments: to which the wary Philosopher made but sparing and

and modest answers, such as intimated his being overcome, and left the Emperour to please himself with his imaginary victory. Soon after, his Friends reprehending him for making so weak defence, he returned this vindication: *I were to blame* (said he) *if I should not grant him to be the most learned, who hath daily twenty Legions at his command.* Which I understand to be more than a Complement; the Regiment of so many Millions being a peice of greater skill, and sublimer Science, than to manage a disputation with Dialectical subtlety, and argue in Mode and Figure.

Having thus in a short digression, endeavoured to refute the Error of such, who hold, that no
Wit,

Wit, however Ample and Happy in its native capacity, can yet attain to solid Prudence; without the improvment of Scholastick Erudition: it follows, that we observe briefly both the *Vice*, to which even the Best tempered Wits sometimes are prone; and the principal *Remedy* thereof.

ART. 7.

As Pusillanimity or Self-diffidence makes of Narrow Wits Cunning men: so *self-confidence*, if immoderate, often checks the growth, and hinders the fertility of even the Best Wits. For, some of greatest hopes, too soon trusting to the native pregnancy of their Mind, and desisting from Lecture, Meditation, and all other

other labour of the Brain; as not only unnecessary, but also burdensome, and expensive of time : thereby clip their own wings, render themselves unfit for any generous flight, and ever after flagg ; so far from aspiring above others, that they come short even of themselves; and suffering those *igniculi ætherei* or Celestial sparks of Wit, by which they were in their Youth actuated, to languish and go out, for want of industry to fan them; degenerate into a barren dullness, so much the more difficult to be overcome, by how much the longer ere acknowledged. Whereas *Others*, conscious of their native imbecility, endeavour with labour and sweat to acquire, what the austerity of Nature

Nature denyed them; and by continual culture of Study, and seeds of good Discipline, so enrich the field of their Understanding, that at length they exceed in fertility of Science not only their former selves, but others also, to whom Nature hath been much more bountiful. By which it is manifest, that,

ART. 8.

The proper Remedy for this Obstruction, that not seldom brings an *Atrophy* or defect of nourishment upon the best tempered Wit, can be no other, but constant *Study* and *Meditation*; by which the Faculties of the Mind are exercised, and kept in vigour. *Sentita quid mens rite, quid in-*
doles

Nutrita faustis sub penetralibus possit.

Doctrina nam vim promovet insitam, Reliq; cultus pectora roborant. Hor. lib. 4. od 4.

Not, that it is requisite, Men of this order should over-curiously search into each *punctilio* or nicety of the thing, they contemplate: for, though that be the way to attain exactness in some *Particulars*; yet it would at the same time greatly retard their progress in the *Main*; and make it long, before they advance so far, as to make a liberal and genuine inspection into the whole of that very Science, which they so ambitiously affect. Besides, the same would habituate them to confine their Cogitations within too narrow a compass; by impaling
their

their Curiosity upon Notions, though perhaps of great subtlety in speculation, yet of little use in the occurrents of life: nor could they easily let loose their thoughts to other things, which though sometimes of an inferiour nature, yet may be more necessary to be lookt into. To these therefore I am bold to prescribe Study, as a daily *Exercise*; not as their sole employment.

A R T. 9.

Nor do I condemn those *Fine Wits*, that spend most upon the Stock of Nature; because they have this for excuse, *That all Heads are not equally disposed to patience in Study, and diuturnity of labour.* For, the finer and acu-

ter the Wit is, by so much the more easily indeed doth it penetrate into things difficult, and divide things involved; but then again it grows the sooner blunt with length of labour and intention. The Reason perhaps is this; that Nature doth rarely commit such Fine Wits to the custody of gross and robust Bodies; but for the most part chooseth to lodge them in delicate and tender Constitutions, such as produce the purest and sublimest Spirits: which as by their greater Mobility they conduce to quickness of Apprehension; so are they, for the same cause, more prone to Expence or Exhaustion, upon continued intention of the Mind, nor capable of reparation, unless after due repose and pleasant diversion.

tisement. Again, not only the Labour of these Ethereal Wits, but even their *Relaxation* and *Leasure* is therefore precious; because no sooner are their Brains at liberty, but they acquire new Vigour, and their Acuteness spontaneously ranging abroad, brings in fresh Hints, and replenishes them with serious reflections, and useful cogitations: as rich ground, when left a while fallow, of its own accord puts forth abundance of Excellent Plants, in nothing inferiour to the best cultivated Gardens. This seems pathetically express'd in that Apothegm of *Cosmus de Medicis*, the Politick Founder of the flourishing Dukedome of *Florence*. When in a morning he had lain long in bed, as wholly resigned

resigned up to an incurious repose, one of his Favourites coming into his Bed-chamber, salutes him with this Complement ; Sir, (said he) *where is Cosmus the Great, to whose Vigilance, as to a Pilot, we have all entrusted the conduct of our State ? are not his eyes open at high noon ? I have been abroad some hours since, and dispatched much business. The Duke smartly returns ; boast not Your diligence thus, Sir ; my very Repose is more profitable, than all your Pains and Industry.*

ART. 10.

Nor is this Delicacy of Constitution, which hinders the Choicest Wits from undergoing the hardship of constant Study
I and

and long watchings, so Universal but that some are exempted from it. But these are I confess, very rare, and as the noblest Presents Nature can make to Kingdoms and States, seldom produced by her; being of that most happy temper; that they can stoop their lofty Parts to the Anxiety of tedious Meditations, and Druggery of vast Readings and Collections, To this they bring themselves chiefly by *Resolution* and *Custom*: whose Effects are no less admirable in the Faculties of the Mind, than in those of the Body. *Nil assuetudine majus. Quod malefers, assuesce, feres bene; multa vetustas lenit.* Ovid. Hence our incomparable Mr. Hobbs (who was pleased not long since to tell me, that he was in the fortieth year of

of his age, when he first began to study with due intention of Mind) speaking of the power of Custome upon the various Ingenies of Men, hath this remarkable sentence: *Quæ nova offendunt, eadem sæpius iterata naturam subigunt; & primò quidem ferre se, mox autem amare cogit. Id quod in regimine corporis maxime, deinde etiam in operationibus Animi perspicuum est. de natur. Homin. cap. 13. sect. 3.* When they have thus conquered themselves, then it is, they make the truly Brave Men. When Time, Perseverence in Study, and Experience have brought them to Maturity; You may worthily call them Living Libraries, walking Epitomes of all Sciences, and Magazines of Know-

ledge. For, in them may be found the Piety of *Divines*, the Wisdom of *Histories*, the Wit of *Poets*, the solidity of the *Mathe-maticks*, the depth of *Natural Philosophy*, the Gravity and Uprightness of *Moral*, the wariness of *Logick*, the strength and sweetness of *Rhetorick*, the distinguishing subtlety of *School-men*, the Exactness of *Criticks*, and the right Use of all. And when they are first in Publick employments, *abandoned* *Studia in moris*, they become fit to bear a continual load of cares; not prone to be confounded with Multiplicity of affairs, nor discomposed with the diverse aspects of Occurrents, nor startled at unexpected and cross Events; but constantly calm, and equally sedulous; and what more can

can be expected from Humane frailty ?

In this rude Draught of the charming Beauties of the *Ample* and *Studios* Wit, more of Art might have been shewn, and better Colours used. But, considering, that it contains, *tanquam in compendio*, all the several *Virtues*, that lye dispersed and single in the precedent sorts ; and that You (*Noble Sir,*) are so happy as to need no more lively Image thereof, than what You may daily comtemplate, the curtain of Your great Modesty withdrawn) by reflecting upon your *Own* : I thought my self at liberty to run the same over only with light touches, and a hasty Pencil. Which I now remove to a work

much less grateful both to Your
Genius and my own, namely the
Character of the *Malignant Wit*:
which I therefore reserved for
the last place, that the Deformity
thereof might set off the Beauties
of those already described; as
Satyrs and *Negro's* painted by *fair*
Ladies, make them appear more
amiable.

SECT. IX.

ART. I.

BY the MALIGNANT Wit,
then I understand that, which
is indeed quick of apprehension,
but *void of Humanity*: being
prone to exercise it self chiefly
in re-searching into the Defects,
Errors, and even the Infortunes
of

of Others; such especially, who by their Virtues have rendred themselves Conspicuous; and to delight in both aggravating and publishing them to their dishonour. Wits of this evil temper may not unfitly be resembled to *Chymical Spirits*, which are subtle and penetrating, but they also *corrode*: and the Spirits, by which they are actuated, seem to be extracted, not out of the purest parts of their Blood (as other Mens are) but from their *Gall*; as if they desired to verifie the new opinion of *Sylvius de la Boe*, that that bitter and acrimonious Excrement is the Natural Ferment of the Blood, and necessary to not only the Vital, but also the Animal actions, in all living Creatures, in which it is found.

Out of Self-conceit, they affect to be thought highly *Ingenious*; because nothing is more neerly allied to *Reason*, the proper good of man, than *Ingenie*: whence that of the Poet, *Qui velit ingenio cedere, rarus erit.* Whereupon *Claud. Donatus*, relating how one *Filistus*, a Favorite to *Augustus*, used to cast reproaches upon *Virgil*, and carp at all he said, even in the Emperours presence; adds, that he did it, *non ut verum dignosceret, quod Socrates facere consuevit; sed ut exuditior videretur.* But conscious of their own Vices, and studious to conceal them; they endeavour, by detraction, to make it appear, that others also of greater Estimation in the World, are tainted with the same, or greater: as infamous Women

generally excuse their personal debaucheries, by incriminating upon their whole Sex, calumniating the most chaste and virtuous, to palliate their own dishonour. *Cum videlicet suorum sibi vitiorum sint conscij, tam-etsi ab ijs liberi esse malunt, aliquanto melius secum agi putant, si alios homines sive ijsdem, sive majoribus obnoxios esse, aut fuisse dicant.* To this base end they rejoyce to expose the secret faults of men any way renown'd: which being no otherwise so easily effected, as by the Pen, they addict themselves mostly to Writing; among all Sects choosung that of Criticks; that so under the innocent liberty of judging, they may usurp the most pernicious licence of Censuring. In which inhumane practice


Since they are sure to make use of one, or more of these cunning artifices. Having found an opportunity to mention some evil, whether true or only suspected, in the Person, whose Merits they intend to disparage ; either they industriously pretermitt what they know, and ought to conjoyn towards the excuse thereof; or they pretend (forsooth) not to believe it, when yet they revive the memory of it for no other end, but that it may be more firmly believed by others. Where they meet with notorious failings, there they seem to extenuate, and as it were to compensate them with slight Commendations, only to disguise their detraction : *Sic landant, quę in odio habent, ut maligna deinde inferentibus*

rentibus sit pronior fides. As I have heard of a certain Courtier; who, desirous to obstruct the preferment of a poor Countrey Vicar, and yet not daring to oppose his Master, King *James*, his charitable inclination thereunto; said to the King, *Your Majesty may do well to give him a better Living, for though he hath not much of Learning, he is a very good Fellow, too hard for all his Parisboiners at Cudgels, and hath a singular knack in catching Dotrells.* *Afsiduum & Principibus exitiabile malum, apud quos gratiosi, prætextu jurandi aut monendi, stant invidiam; & interdum æmulos laudibus attollunt, ut maligna deinde inferentibus sit pronior fides.*

Another of their tricks is this;
where

where they cannot blame the *Fact* it self, they suggest finistre *Motives*, or inducements to the doing of it, and deprave the *Counsel* and intention. To these may be added one more, no less detestable; where rumour hath dispersed various conjectures concerning one and the same action of some Eminent Man, omitting or suppressing the more benign and favourable, they select the *worse* and more derogatory, and largely comment thereupon; with design to pervert the belief of their Hearers, or Readers, *in deteriorem partem*. Thus drawing suspitions from the crooked rule of their own insincere Mind and depraved inclinations; they labour to perswade themselves and
others

others, that there is among Men no such thing as true Virtue, but only a Shadow or artificial representation of it; thereby vainly promising to themselves the reputation of singular acuteness of judgment, and more than vulgar Wisdom. If they can Eclipse the glory of Worthy Men, by fomenting obscure and uncertain rumours concerning their Atchievements; or by maliciously ascribing the same, not to prudent Counsels and honourable Motives, but to Ambition, or Avarice, or Hypocrisie, or Simulation; or Captation of popular favour, or any the like sinistre aims: they then imagine, they have raised to themselves a Monument of Honour out of the ruines of theirs, whom they thus inhumanely calumniate. ART.



ART. 2.

To this *Classis* may be referred all the ill-natured Disciples of *Momus*, *Derisores*, *Scoffers*, such, who, like Beetles, seem hatch'd in dung, or Vermine bred out of Ulcers; perpetually feeding upon the frailties and imperfections of Human nature. Nor will it be easie for *Satyrists* and *Comical Poets*, those especially of the more licentious and railing sort, to exempt themselves from the same Tribe. This *Sir*, perhaps You'll think to be a little severe: but it is not my judgment alone; for among the Ancient *Comical Wits* of *Greece*, You may find more than one deservedly accused, and clearly convicted of uncivil

uncivil obtestation. In one or two of the most famous I shall instance, for justification of what I here say.

Cratinus, one of the *Triumvirate*, which first reformed *Comedy* from its primitive rudeness, and began to purge the Stage from obscenity and personal invectives; is nevertheless noted by the Great *Scaliger* (*Poetices lib. 1. cap. 7.*) to have been not only sharply censorious, but bitterly Malignant also, and grossly inurbane: insomuch that at last it cost him his life. For, having in one of his Comedies, intituled *Βάντας* (unduly ascribed to *Eupolis*, by *Politian*, *Miscellan. cap. 10.*) too palpably inveighed against, and personated some of eminent

minent Quality, and exposed them to the derision of their Fellow-citizens, the *Athenians* (described by *Ælian* (2. *variar. Historiar. cap. 12.*) to have been *natura invidiosi, & ad detractandum optimis quibusq; proclives*) he thereby so far provoked them, that in revenge they bound him hand and foot, and cast him into the Sea, in the manner of his Death alluding to the Title of his Play, which signifies one *drencht* or *dipp'd* in water. An Example well worthy to be remembered by his Sectators in this uncharitable Age.

ART. 3.

To this *Cratinus* I take liberty to conjoyn another of the same Triumvirate, his Equal, the so much

much celebrated *Aristophanes*; and this I do, as well because of his most inhuman persecution of the Divine *Socrates*, both in that Fable, which he called *Nephelai*, *the Clouds*, and which he invented only to render that best and wisest of Mortals odious to the base Vulgar; as because he was one of the Conspirators against his life: being thereto suborned, partly by private Hate (because *Socrates* frequented and applauded the Tragœdies of *Euripides*, but would hardly be brought to honour with his presence any one of *Aristophanes* his Satyrical Comedies) partly by *Anitus* and *Melitus*, who not long after by false accusations robb'd the innocent Philosopher of his life, and the world of its richest Treasure.

K

sure. Again, all the rest of *Aristophanes* Comedies are more or less besprinkled with the venom of Detraction, and Dica- city. It was not then without just cause, that *Plutarch*, a most grave and judicious Philosopher, in his Comparation of *Aristophanes* with *Menander*, among many other Criminations of the former, gives him this Character: *Aristophanis Sales amari sunt & asperi; acrem & mordentem, adeoque exulcerantem vim habent.* — *Nulli enim moderato videtur is homo suum poema scripsisse, sed turpia & libidinosa intemperantibus, maledica & acerba invidis atque malignis hominibus, &c.* Nor doth that most Learned Man, *Nicodemus Frischlinus*, who wrote his Life, together with a defence of

of him against the faults objected by *Plutarch*, vindicate him from inhonest Acerbity and Malignity; otherwise, than by transferring it upon the licentiousness of the Times, in which he wrote, and use of ancient Comedy: his words are these, *Equidem non inficior, remita esse, ut ille (Plutarchus) dicit. Sed vitio temporum illorum potius, quàm poetæ, hoc, quicquid reprehensionis est, ascribi debet; Vita serebat Comædiæ veteris consuetudo, ut omnia argumenta essent salsa, festiva, mordacia, maledica; nec quicquam diceretur à quoquam, quod non ad perniciem, aliquis accommodaretur.* Which You have the more reason to believe, because in Your travells You have sometimes resided in a certain City, much more populous, under a

Government, and more civilized than ever *Athens* was, yea more, inhabited by such, as make profession of Christianity; in which notwithstanding that scandalous License of exposing well-deserving and honourable Men upon the publick Stage, and dashing even Virtue it self out of Countenance, by the scurrilous reproaches and mimical actions of Comedians, seems to be revived; so many Ages after it hath been condemned by wise Princes, polite Nations, and by the best of Modern Comical Poets themselves; as a thing not only inconsistent with Humanity and Christian Charity, but pernicious to the publick peace of Societies; by raising discontent, animosities, quarrels, and Factions. But
being

being long since returned into your own native Countrey, You are here out of danger of suffering by any such undecent licence: our Theatres being regulated by stricter Laws; and our Poets, for the most part, Gentlemen of liberal Education.

In this short reflection upon the *Malevolence* of some *Modern Poets*, I have rather stood still a while, than gone out of my way: their Example serving no less to justify my ascribing Wits *immoderately Satyrical* to this Order, whereof I am now treating, than those of the *Grecians* I have nam'd. However, that I may hasten to the end of our walk; especially now You are tired with the unevenness of the way, and my dull company; I proceed. K 3 This

This virulent Humour of *disgracing the Merits of Others*, seems to have poysoned the Pens, not only of some Poets, but many also of other sorts of *Writers*, who yet had not so specious a pretext for the liberty they therein took; and who undertook by their Works to teach Men good Manners and Civility. So that I might, without much exercise of my Memory, call to mind Examples thereof among Authors of no obscure fame in all Arts and Sciences; not excepting the graver, even *Historians, Philosophers, and Divines*. But lest, by making a Catalogue of such, I should bring my self also under the same condemnation; I leave them to Your own Collection.

A. T.

ART. 4.

Only I think it no offence, briefly to observe, that even *Tacitus* himself, esteemed the Prince of *Latine Historians*, and the *Oracle* of *Polititians*, hath been accused of *Malignity*, in not only censuring the Counsels and Affections of all Great Men, whose most memorable Actions, together with their several Successes and Events, he recordeth in his Histories: but also in interpreting the same according to his private Conjectures, and wresting them for the most part to sinistre and ungenerous ends or intentions: thereby depriving those *Heroes* of the best part of their Glory, *Virtue*; and leaving to Posterity

both Maxims and Precedents rather of *Cunning* and *Violence*, than of true Wisdom and sound Policy. Whether this Venerable Author, to whom the World is in other things so highly obliged, hath deserved this accusation, or not; I leave to Your judgment, who are sufficiently conversant in his Writings, to direct mine. In the mean time I am obliged, in my own defence; to produce one of his *Accusers* at least. Permit me, then, to refer You to that famous *Critick*, and excellent *Grammarian*, *Gasper Scioppius*, who in many parts of his Writings, but more expressly in his *Dissertation de Historici Officio*, delivers a charge against *Tacitus*, of this, among other faults. You'll object perhaps, that *Scioppius* himself

self is generally condemned for the same vice of Malignity : and I think, not without desert ; but yet you cannot deny him to have been a man of admirable acuteness in discerning the faults, errors and lapses of other Writers ; nor have I any where observed him to want reason for his Animadversions. So that though I am always offended at his bitter *invectives*; yet I confess, I am often pleased with the Sagacity of his *Criticisms*.

ART. 5.

Now if such men, who had ground enough, within the compass of their own great Parts, whereon to build to themselves perpetual Monuments of Fame, were not altogether free from
this

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this

this malignant Humour; what may we think of those *poorer Spirits*, those *Sons of Earth*, who dream of erecting *Obelisks* to their own obscure Names, only out of the ruins of others? and like the *Souldier Crabb*; which *Aldrovand* calls Πεννόφυλαξ, and *Eremita*, have no Mansion for their Credit, but that from whence they have extruded the right owner? These certainly have the Cancer of Envy rooted in their very breast: it being an Aphorism of daily Experience; that *the more imperfect men are in themselves, the more prone they are to defame and scoff at others*. The Reason of which, because I know You to be a great lover of the Philosophy of *Monsieur Des Cartes*, I shall give You in his Words; *quia cupiunt cæteros omnes in pari secum gradu*

Lib de Passi-
on part. 3.
art. 179.

gradu videre; since they are unable to raise themselves to the height of their Superiors in Virtue and honour, they endeavour, by calumny and derision, to bring them down to the same ignoble level with themselves. Si quando æmulatur magnos viros & virtute præstantes; id agit, quia depravatâ ambitione æger est; non imitando aut extollendo eorum facta, sed elevando; per id sperans, illorum dignitatem suæ tenuitati æquare, aut gloriosis inimicijs in-clarescere, & per ruinam alienæ existimationis ad famam grassari.

ART. 6.

This *desease*, therefore, of the Mind, being almost *Epidemick*; and the Cause thereof consisting in a certain *Perversity* of disposition, whereby

whereby the Patient is strongly inclined to be inwardly vexed and troubled at the Virtues or Felicities of others, and to do all he can to diminish their credit and estimation; the *Cure* of it, I fear, is above the Art, which I profess.

ART. 7.

By this, *Sir*, You plainly discern the great *Difference* betwixt *Malignity*, and *Festivity* of Wit. For, as to this *latter*, which the Greeks name *Eutrapelia* the French, *Raillerie*, and we *Jesting*; whereby a Man modestly and gently touches upon the Errours, Indelicacies, or infirmities of another, without any suspicion of hate or contempt of his person; pleasantly representing them as only ridiculous, not odious: I do not think

it

it ought to be condemned as a vice of the Mind, but allowed as a Quality consistent both with Honesty, and good Manners; as denoting the Alacrity of his Disposition, and Tranquillity of his Spirit (both signs of Virtue) and often also the Dexterity of his Wit; in that he is able to give a delightful and new colour to the absurdity, at which he moves his company to smile. Nor is it disingenuous, to *laugh*, when we hear the Jests of others: nay some jests are so facete, and abstracted from Persons, that it would favour of too much dullness or Morosity, not to be affected with their elegancy. But when we our selves break a jest, it is more decent to abstain from Laughter; as well, lest, what we say, seem to occur to our imagination

nation unexpectedly, and by chance, rather than choice; as, lest we be thought to admire the felicity of our own Wit, in finding out that allusion, which had escaped the notice of others present: both which are obnoxious to dispraise; the *former*, as a mark of *slowness* of Conception; the *latter*, as an evidence of *Self-love*. To which may be added two other Reasons. First, whoever laughs at his own jest, spoils it, by rendering it less apt to surprise the Hearers. Then again he puts all the company into jealousy and examination of themselves. Besides all this (as Mr. *Hobbs* excellently observes, in his Book of *Humane Nature*) it is Vain glory, and an argument of little worth, to think the infirmity of another, sufficient matter for his Triumph. A R T.

ART. 8.

But I have too long detained Your curious Eyes upon an object, in which You can take no other delight, but what must redound to You from Your observation of the vast disparity betwixt the Deformities of it, and the charming beauties of Your own Candid and sweet disposition. And being ashamed, that I have led you all this while in a path so much trodden by others; I wish, the Province You were pleased to assign me, had lain somewhat farther from the road, wherein most Philosophers have travelled before me; that I might have entertained You with remarks less obvious and common; whereas

whereas now I have been rather
Your Remembrancer, than Guide.
Having at length waited on You
to the End of it, good Manners
obligeme, without desiring You
to turn about, and review the lit-
tle things observed as You passed
along (for that were to disparage
Your excellent Memory, as well
^a to abuse your Patience) to
reassign you up to your own more
usefull speculations, and the pur-
suit of that Generous Emulation,
which incites you to Studies,
worthy your choice, native En-
dowments, the Eminency of
your Condition, and the Place,
to which not Fortune, nor popu-
lar Favour, but your own great
Merits have raised you in the
grand Council of this Kingdom.

THE END.

THE
MYSTERIE
OF
VINTNERS.
OR A
BRIEF DISCOURSE

CONCERNING

The various *Sicknesses* of
WINES, and their respective
Remedies, at this Day com-
monly used.

Delivered to the
ROYAL SOCIETY,
Assembled in *Gresham-Colledge*.

LONDON,

Printed for *william whitwood* at the
Sign of the *Golden-Bell* in *Duck Lane*,
near *Smithfield*, 1675.



THE
MYSTERIE
OF
VINTNERS:



Vidence (You all know) is the life of Truth, and Method the life of discourse: the former being requisite to convince the Understanding; the latter, to facilitate the searches of it. In this short account, therefore, of my Collect-

ions and Obiervations concerning *Alterations* of WINES, both *Natural* and *Artificial*, which according to Your command I now bring to You: I am obliged to use *Plainness*, and *Order*: this, to avoid confusion; that, lest I increase the obicurity of my Subject.

My Argument, then, I divide into *Four* Parts; to which, as to Generals or Heads, all considerables thereunto belonging seem naturally to referr themselves. Of these,

The *First*, is the *Natural Purification* or *Clarification* of Wines, whereby of themselves they pass from the state of Crudity and turbulency, to that of Maturity;
by

by degrees growing clear, fine, and potable.

The *Second*, the unseasonable *Workings*, *Frettings*, And other *Sicknesses*; to which, from either internal or external Accidents, they are afterward subject.

The *Third*, their state of *Declination* or decay, wherein they degenerate from their goodnels and pleasantness, becoming *pall'd*, or turning into *Vinegar*.

The *last*, the several *Artifices* used to them, in each of these States or conditions.

In the FIRST of these Heads, viz. the *Natural Clarification* of new Wines, two things occur,

L 3

not

not unworthy consideration ; the *Manner* how , and the *Cause* by which the same is effected.

As for the *Manner* ; give me leave to observe , that Wine , while yet in the *Must* , is usually put into open vessels ; the abundance and force of the Spirits , *i. e.* the more subtle and active parts therein contained , being then so great , as not to endure imprisonment in close ones ; at which time it appears troubled , thick , and feculent : all parts or Elements of it being violently commoved and agitated , so that the whole mass of liquor seems to boyl , like water in a Cauldron over the fire. This tumult being in some degree composed , and the *Gas Sylvestre* (as *Helmont* barbarously

barbarously calls it) or wilder
Spir-it sufficiently evaporated ;
they then pour the Must into
close Vessels, there to be farther
defecated, by continuance of the
same motion of Fermentation :
reserving the *Froth* or *Flower* of
it, and putting the same into small
Casks, hooped with Iron, lest
otherwise the force of it might
break them. This Flower thus
separated, is, what they name
STUM, either by transposition
of the letters in the word
Must ; or from the word *Stum*,
which in *High-Dutch* signifies
Mute, because this liquor (for-
sooth) is hindred from that Ma-
turity, by which it should speak
its goodness and wholesomeness.
*Quasi dicas, Vinum mutum, quia
nunquam efferbuit : vel potius a*

Belg. Stomp. Tentomice Stompf. bebes, obtusum; quia scilicet, ob defectum fermentationis, Spiritus, non ut vina ætate defæcata, puros, vividos & expeditos, sed hebetes & languidos habet This done, they leave the rest of the Wine to finish its Fermentation; during which it is probable, that the spiritual parts impell and diffuse the grosser and feculent up and down, in a confused and tumultuous manner, untill all being disposed into their proper regions, the liquor becomes more pure in substance, more transparent to the eye, more piquant and gustful to the Palate, more agreeable to the Stomach, more nutritive to the Body.

The impurities thus separated
from

from the Liquor, are, upon Chymical examinations, found to consist of *Salt*, *Sulphur* (each of which is impregnate with some *Spirits*) and much *Earth*. Which being now dissociated from the purer *Spirits*, either mutually cohære, coagulate and affix themselves to the sides of the Vessel, in form of a stony Crust, which is called *Tartar* and *Argol*; or sink to the bottom in a muddy substance, like the Grounds of Ale or Beer, which is called the *Lees* of Wine. And this in short I conceive to be the process of Nature in the *Clarification* of all Wines, by an orderly Fermentation.

As for the Principal *Agent*, or *Efficient Cause* of this operation;

I

I perswade my self, You will easily admit it to be no other but the *Spirit* of the Wine it self. Which, according to the Mobility of its nature, seeking after liberty, restlessly moving every way in the mass of liquor, thereby dissolves that common tie of mixture, whereby all the Heterogeneous parts thereof were combined and blended together; and having gotten it self free, at length abandons them to the tendency of their gravity, and other proprieties. Which they soon obeying, each kind con-forts with their like, and be-taking themselves to their several places or regions, leave the liquor to the possession and government of its noblest principle, the spirit. For, this spirit,

as it is the life of the Wine, so doubtless it is also the cause of its Purity and Vigour, in which the perfection of that life seems to consist. ¶.

From the natural Fermentation of Wines we pass to the *Accidental*; from their state of *Soundness*, to that of their *Sickness*: which is our SECOND General Head. We have the testimony of daily Experience, that many times even good and generous Wines are invaded by unnatural and sickly commotions, or (to speak in the dialect of *Wine-coopers*) *Workings*; during which they are turbulent in motion, thick of consistence, unsavory in taste, unwholesome in use; and after which they undergoe sundry *Alterations* to the worse. The

The *Causes* hereof may be either *Internal*, or *External*.

Among the *Internal*, I should assign the chief place to the excessive quantity of *Tartar*, or of *Lees*; which containeth much of *Salt* and *Sulphur* (as hath already been hinted) continually send forth into the liquor abundance of quick and active particles, that, like *Stum* or other adventitious Ferment, put it into a fresh tumult or confusion. Which if not in time allayed, the Wine either grows *Rank*, or *Pricking*, or else turns *Sour*: by reason that the *Sulphur*, being overmuch exalted over the rest of the Elements or ingredients, predominates over the pure Spi-
rits

rits, and infects the whole mass of liquor with Sharpness or *Acidity* : or else it comes to pass, that the Spirits being spent and flown away, in the commotion ; and the *Salt* dissolv'd and set afloat, obtains the mastery over the other simillar parts, and introduceth *Rankness*, or *Ropiness*. Yea, though these Commotions chance to be suppressed, before the Wine is thereby much depraved ; yet do they always leave such evil impressions, as more or less alienate the Wine from the goodness of its former state, in colour, consistence, and taste. For hereby all Wines acquire a deeper tincture, *e. i.* a thicker body or consistence ; *Sacks and White-Wines* changing from a clear White to a cloudy Yellow ;

Yellow; and *Claret* looſing its bright red for a duſkiſh Orange-colour, and ſometimes for a Tawny. In like manner they degenerate alſo in *Taſte*, and affect the palate with foulneſs, roughneſs, and raiſidity very unpleaſant.

Among the *External*; are commonly reckoned the too frequer, or violent *motion* of Wines, after their ſettlement in their veſſels; immoderate *Heat*, *Thunder*, or the report of *Canons*, and the *admixture* of any *exotick* body, which will not ſymbolize or agree, and incorporate with them; eſpecially the *fleſh* of *Vipers*; Which I have frequently obſerved to induce a very great *Acidity* upon, even the ſweeteſt
and

and fullest-bodied *Malago* and *Canary Wines*. Yet, under favour, I should think all these forein Accidents to be rather *Occasions*, than *Causes* of the evil Events, that follow upon them; because these Events seem to arise immediately and principally from the commotion and diffusion of the *Sulphureous*, or *Saline* impurities formerly separated from the liquor, and kept in due subjection by the genuine and benign Spirits. But this is no place, nor is it my inclination, to insist upon nicety of Terms; which might indeed start matter of subtle speculations, but can afford little or nothing of profit to our present Enquiry. Which brings us in the next place to our,

THIRD

THIRD prævious Considerable, viz. the *Palling* or *Flatting* of Wines, and their declination toward *Vinegar*, before they have attained to the State of Maturity and perfection. Of this the grand and proxime *Cause* seems to be their *jejuness* and *poverty* of spirits, either native, or adventitious.

Native, when the *Grapes* themselves are of a poor and hungry kind, or gathered unripe, or nipt by early Frosts, or half-starved in their growth, by a dry and unkindly season, &c.

Adventitious, when the liquor, rich perhaps and generous enough at first, comes afterward

to

to be impoverished by loss of Spirits, either by *oppression*, or by *exhaustion*.

The Spirits of Wine may be *oppressed*, when the quantity of impurities, or dreggs, with which they are combined, is so great, and their crudity, viscosity and tenacity so contumacious, that they can neither overcome them, nor deliver themselves from their adhesion; but are forced to yield to the obstinacy of the matter, on which they should operate, and so to remain unactive and clogg'd. As may be exemplified in the course Wines of *Moravia*; which, by reason of their great austerity and roughness, seldom attain to a due exaltation of their Spirits; but still

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remain turbulent, thick, and in the state of Crudity, and therefore easily pall; in which respect they are condemned by some *German Physicians*, and more expressly by *Sennertus* (*lib. de Scorbuto. cap. 2.*) as infamous for generating the *Scorbute*, and administering matter for the *Stone*, and *Gout*: they yielding more of *Tartar*, than any other Wines.

Crato (*consil. 10.*) *tot in Moravia Colicos & Paraliticos fieri non aliam ob rationem existimat, quàm quòd vina Moravica noxia sũt.*
& Cardanus (*consilio pro dolore vago*) *cujusdam Colici doloris quadriennis meminit, non ventrem solum & pectinem, sed etiam pectus, dorsum & cervicem cum palpitatione ingenti, torquentis, cujus originem*

*ginem petit à vini acerbi & aust-
ri potu. Vide etiam Levin. Lemn.
de occult. natur. miraculis Lib. 1.
cap. 15. & Citesium de Colico do-
lore Pictonico. cap. 4.*

The Spirits of Wine may be
Exhausted or consumed either sud-
dainly, or by degrees. *Suddainly*,
by *Lightning*; which doth spoil
Wine (as I concieve, at least)
not by *Congelation* or Fixation of
its Spirits; for, then such Wines
might be capable of restoration,
by such means as are apt to re-
inforce and volatilize the Spirits
again, contrary to what hath
been found by Experience: but
perhaps by *Disgregation* and
putting them to flight, so as to
leave the liquor dead, pall'd, and
never to be revived by any new

M 2 supply.

supply. By Degrees, two ways; viz. by *unnatural Fermentation*, of whose evil effects something hath already been said: or by *Heat* from without: of which we have an instance in the making of *Vinegre*. Which commonly is done by setting the Vessels of Wine against the hot Sun; which beating upon the mass of liquor, and rarefying the finer parts thereof, gives wings to the fugitive Spirits to flye away, together with the purer and more volatile *Sulphur*; leaving the remainder to the dominion of the *Salt*, which soon debaseth and infecteth it with *Sourness*. This being the common manner of turning Wine into Vinegre, and practised (for ought I could ever learn to the

the contrary) in all Ages, and all Countries; I make a doubt, whether Spirit of Wine may be drawn out of Vinegre, notwithstanding it hath been delivered as practicable, even by the grave and learned *Sennertus* himself, *in. lib. de consens. Chymicor. cum. Galen.* and heartily wish, You would be pleased to resolve that my doubt, by some Experiment of Your own.

The *times of the Tear*, when Wines are observed to be most prone to ferment and fret, and then to grow *Qually* (as they call it) that is turbulent and foul, are *Midsummer* and *Alballontide*: when our *Vintners* use to rack them from their gross Lees; especially *R^henish*, which commonly grows

sick in *June*, if not rack'd; and they choose to do it in the wane of the Moon, and fair weather, the Wind being Northerly. ¶.

Having thus succinctly recounted the most remarkable Distempers of Wines, guessed at their respective Causes, and touched upon the times: it is seasonable for me to proceed to their usual *Remedies*, such at least as I have been able to collect from *Wine-coopers* and *Vintners*; which is the *Fourth* and last part of my Argument.

To begin therefore with some of the *Artifices* used to Wines, when yet in *Must*; it is observable, that although to the raising a Fermentation in them,

at

at that time, there be not so much need of any additional Ferment, as there is in the woort of *Ale, Beer, Hydromel, Metheglin*, and other sorts of drinks, familiar to us in *England*; because the juice of the Grape is replenished with generous Spirits sufficient of themselves to begin that work; yet it is usual in some Countries, to put quick *Lime* either upon the Grapes, when they are pressing, or into the Must, to the end, that by the force and quickness of its Saline and fiery particles, the liquor may be both accelerated and assisted in working. For the same reason perhaps it is, that the *Spaniards* mix with their Wines, while they are yet flowing from the Press, a certain

thing they call *Giesso*, which I
guels to be a kind of *Gypsum* or
plaitre ; whereby the Wines are
made more durable, of a paler
colour, and more pleasant taste,
Others put into the Cask shavings
of *Fir*, *Oak* or *Beech*, for the same
purpose ; and others, *Vinegre*.

Again, though the first Fer-
mentation succeeds generally
well, so that the whole mass of
liquor is thereby delivered from
the gross Lee ; yet sometimes it
happens, either through scarcity
of Spirits at first, or through im-
moderate cold, that some part of
those impurities remain confused
and floating therein. Now in
this case, *Wine-coopers* put into the
Wine certain things to hasten and
help its *Clarification*; such as be-
ing

ing of gross and viscous parts, may adhere to the floating *Lee*, and sinking, carry it with them to the bottom; of which sort are *Isinglass* and the *Whites of Eggs*: or such, as meeting with the grosser and earthly particles of the *Lee*, both dissociate, and sink them by their gravity; of which kind are the powders of *Alabastre*, *calcin'd Flints*, *white Marble*, *Rock Alum*, &c.

The Clarification of *Ippocras* is usually expedited by putting into it new *Milk*, which after a short space of time separates and sinks of it self, carrying with it the powders of the spices and grosser parts of the Wine; after the manner of things, that clarify liquors by way of *Adhesion*.

The

The *Gracians* at this day have a peculiar way of ſpurring Nature, and cauſing her to mend her pace, in fining and ripening their ſtrongeſt and moſt generous Wines: and it is, by adding to them, when they begin to work, a proportionate quantity of *Sulphur* and *Alum*; not (as I think) to prevent their fuming up to the head and inebriating, according to the conjecture of that great Man, the Lord St. *Albans*, in his *Nat. Hiſt.* For, notwithstanding this mixture, they cauſe drunkenneſs as ſoon, if not ſooner, than other Wines; nor are men intoxicated by the vapours of Wine flying up immediately from the ſtomach into the Brain: but only to excite and promote their
Fer-

Fermentation, and hasten their *Clarification* ensuing thereupon; the *Sulphur* perhaps helping to attenuate and divide those gross and viscid parts, wherewith *Greek* Wines abound; and the *Alum* conducting to the speedier præcipation of them afterward. And it is reported by a learned Traveller (*Zimar. in Antr. Magic. Medic. T. 1. lib. 7. pag. 510.*) that some Merchants put into every Pipe of their *Greek* Wine, a Gill or thereabouts of the Chymical Oyl of Sulphur, in order to the longer preservation of it clear, and sound. Which though I easily believe, because the Acid spirit of *Sulphur* is known to resist putrefaction in liquors: yet I should decline the use of Wines so preserved, unless intime of *Pestilential* infection; remembering that old distich; *Qui*

*Qui bibit ingrato fœdatum Sul-
phure Bacchum,
Præparet ad diri se Phlege-
tontis aquam.*

But of always of hastening the Clarification and Ripening of new Wine, none seems to me to be either more easie, or more innoxious, than that borrowed from one of the Ancients by the *Lord Chancellor Bacon*: and mentioned in his *Sylva Sylvarum. centur. 7. Experim. 679.* Which is by putting the Wine into vessels well stopped, and letting it down into the Sea. Hence I am apt to derive the use of that antique Epithet, given to Wine thus ripened, *Vinum Thalassites.*

But

But, how shall we reconcile this Experiment to that common practice of both the Ancients and Moderns, of keeping Wine in the Must a whole Year about, onely by sinking the Cask, for 30. or 40. days, in a Well or deep River? That the use hereof is very *Ancient*, is manifest from that discourse of *Plutarch* (*question. natur. 27.*) about the efficacy of Cold upon Must; whereof he gives this reason; that Cold not suffering the Must to ferment, by suppressing the activity of the Spirits therein contain'd, conserveth the sweetness thereof a long time. Which is not improbable, because Experience teacheth, that such, who make their vintage in a rainy season, cannot get their
Must

Muſt to ferment well in a Vault, unleſs they cauſe great fires to be made neer the Casks; the rain mixed with the Muſt, together with the ambient cold, impeding the motion of Fermentation, which ariſeth chiefly from Heat.

That the ſame is frequent at *this day* alſo, may be collected from what Noble Mr. *Boyl* hath been pleaſed to obſerve in his incomparable *Hiſtory of Cold*, on the relation of a *French-man: viz.* that the way to keep Wine long in the Muſt (in which ſtate the ſweetneſs makes many to deſire it) is to tunn it up immediately from the Preſs, and before it begins to work, to let down the Veſſels, cloſely and firmly ſtopped, into a Well or deep River, there

there to remain for 6 or 8. weeks. During which time, the liquor will be so confirmed in its state of Crudity, as to retain the same, together with its sweetness, for many months after, without any sensible Fermentation.

But (as I said) how can these two so different Effects, the *Clarification of new Wine*, and the *conservation of Wine in the Must*, be derived from one and the same Cause, the *Cold* of the Water? without much difficulty, as I conjecture. For, it seems not unreasonable, that the same Cold, which hinders Must from fermenting, should yet accelerate and promote the Clarification of Wine after fermentation: in the *first*, by giving checque to the spirit

spirit before it begins to move and act upon the crude mass of liquor, so that it cannot in a long time after recover strength enough to work; in the *Latter*, by keeping in the pure and genuine spirit, otherwise apt to exhale, and rendring the flying lee more prone to subside, and so making the Wine much sooner clear, fine and potable. And thus much concerning the *Helps of New Wine*. ¶.

For the *Præternatural*, or sickly commotions incident to Wines after their first Clarification, and tending to their impoverishment or decay; the *general* and principal *Remedy* is *Racking*, i. e. drawing them from their Lees into fresh vessels. Which yet being sometimes

times insufficient to preserve them, *Vintners* find it necessary, to pour into them a large quantity of new *Milk*; as well to blunt the sharpness of the Sulphureous parts, now set afloat and exalted, as to precipitate them, and other impurities to the bottom, by adhesion. But taught by experience, that by this means, the Genuine Spirits of the Wine also are much flatted and impaired (for, the *Lee*, though it makes the liquor turbid, doth yet keep the Wine in heart, and conduce to its duration) therefore, lest such Wines should pall and dye upon their hands, as of necessity they must, they draw them forth for sale, as fast as they can vent them.

N

For

For the same disease they have divers other *Remedies*, particularly accomodated to the nature of the Wine, that needs them; to instance in a few,

For *Spanish Wines*, disturbed by a *Flying-Lee*; they have this receipt. Make a *Parell* (give me leave to use their Phrase of the *Whites of Eggs, bay Salt, Milk* and *conduit Water*; beat them well together in a convenient Vessel, then pour them into the Pipe of Wine (having first drawn out a gallon or two, to make room) and blow off the froth very clean. Hereby the tumult will in 2. or 3. days be recomposed, the liquor refined, and the Wine drink pleasantly, but will not continue to al-

do so long; and therefore they
counsel to rack it from the Milky
bottom, after a weeks settle-
ment, lest otherwise it should
drink foul, and change colour.
And this,

If Your *Sacks* or *Canary Wines*
chance to boyl over, draw off
4. or 5. Gallons; then putting
into the Wine 2. Gallons of *Milk*,
from which the Cream hath been
skimm'd, beat them till they be
thoroughly commix'd, adding a
penny worth of *Roch Alum*, dried
in a fire-shovel, and beaten to
powder, and as much of *White*
starch: after this, take the whites
of 8. or 10. *Eggs*, a handfull of
bay-salt, and having beaten them
together in a Tray, put them
also into the Wine, filling up the
pipe

N 2

pipe again, and letting the Wine stand 2. or 3. days, in which time, the Wine will recover to be fine and bright to the Eye, and quick to the taste: but be sure You draw it off that bottom soon, and spend it as fast as you can.

For *Claret* in like manner dis-tempered with a *Flying-Lee*, they have this artifice.

They take two pound of the powder of Pebble-stones, bak'd in an Oven, the whites of ten or twelve Eggs, a handfull of bay-Salt; and having beaten them well together in two gallons of the Wine, they mix them with that in the Cask; and after two or three days draw off the Wine from that bottom.

The same Parell serves also
for *White Wines* upon the Frett, by
the turbulency and rising of their
Lee.

To cure *Rhenish* of its Fretting
(to which it is most prone a little
after *Midsummer*, as was before
observed) they seldom use any
other art, but giving it vent, and
covering the open Bung with a
Tile or Slate; from which they
are carefull to wipe off the filth
purged from the Wine by exhalation:
and after the Commotion
is by this means composed, and
much of the fretting matter cast
forth, they observe to let it remain
quiet for a fortnight or
thereabout, and then rack it into
a fresh Cask, newly fumed with a

Sulphurate Match, call'd in Latine *tela Sulphurata*, in High-Dutch *Ein Schlag*. ¶.

As for the various *Accidents*, that frequently ensue and vitiate Wine alter those forementioned Reboylings, notwithstanding their suppression before they were incurable; You may please to remember, I referr'd them all to such as alter and deprave Wines either in *Colour*, or *Consistence*, or *Taste*, or *Smell*. Now for each of these Maladies our *Vintners* are provided of a Cure In particular.

To restore *Spanish* and *Austrian* Wines grown Yellow or Brownish, they add to them sometimes *Milk* alone, sometimes *Milk* and
Ifinglass

Ifinglass well dissolved therein, sometimes *Milk* and *White Starch*: by which they force the exalted *Sulphur* to separate from the liquor, and sink to the bottom; so reducing the Wine to its former clearness and whiteness. The same effect they produce with a composition of *Flower-de-luce* roots, and *Salt-petre*, ana, 4 or 5 ounces; the whites of 8 or 10 *Eggs*, and a competent quantity of common *Salt*; mixt and beaten in the Wine.

To amend *Claret* decayed in Colour, first they rack it upon a fresh Lee, either of *Alicant*, or *Red Bordeaux* Wine; then they take three pound of *Turnsol*, steep it in all night in two or three gallons of the same wine, and having

N 4.

strained

ſtrained ~~in~~ ^{the} infuſion through a bagg, pour the tincture into the Hoggihead (ſometimes they ſuffer it firſt to fine it ſelf in a Rundlet) and then cover the bung-hole with a tile, and ſo let it ſtand for 2 or 3. days ; in which time the Wine uſually becomes well-coloured and bright.

Some uſe only the tincture of *Turnſol.*

Others take half a buſhel of full-ripe *Elder-berries*, pick them from their ſtalks, bruife them, and put the ſtrain'd juice into a hoggi-head of diſcoloured Claret ; and ſo make it drink brisk, and appear bright.

Others, if the Claret be other-
wiſe

wise found, and the Lee good, overdraw 3. or 4. gallons; then replenish the vessel with as much good *Red Wine*, and rowl him upon his bed, leaving him reversed all night: next morning turn him again, so as the bung-hole may be uppermost; which stopt, they leave the wine to fine. But in all these cases they observe to set such newly recovered wines abroach, the very next day after they are fined, and to draw them for sale speedily.

To correct wines faulty in *Consistence*, i. e. such as are *lumpish* *foul*, or *Ropy*; they generally make use of the powders of burnt *Alum*, *Lime*, *Chalk*, *Plaisire*, *Spanish White*, *Calcined Marble*, *bay Salt*, and other the like bodies, which

cause a precipitation of the gross and viscid parts of the Wine then afloat. For Example,

For *Attenuation* of *Spanish* Wines, that are foul and lumpish; having first rack'd them into a newly scented Cask, they make a *Parell* of burn'd *Alum*, bay *Salt*, and conduit *Water*: then they add thereto a quart of *Bean-Flower*, or powder of *Rice*: and if the wine be also brown and dusky, *Milk*, otherwise not; and beating all these well together with the wine, blow off the froth, and cover the bung with a clean tile-stone. Lastly, they again rack the wine after a few days, and put it into a Cask well Scented.

Here perhaps some, not well un-

understanding what is meant by this *Scenting* of Casks, will pardon me if I make a short stand, to explain it.

They take of *Brimstone* 4 ounces, of burn'd *Alum* 1 ounce, of *Aqua vitæ*, 2 ounces; these they put together in an earthen pan, or pipkin, and hold them over a Chaufing dish of glowing coals, till the *Brimstone* is melted and runs, then they dipp therein a little piece of new *Canvas* and instantly sprinkle thereon the powders of *Nutmeggs*, *Cloves*, *Coriandre* and *Anise* seeds. This *Canvas* they fire, and let it burn out in the bung-hole, so as the fume may be received into the vessel; And this, as I have been credibly informed, is the best scent

scent for all Wines. Nor is it a Modern invention ; both *Camera-rius* (cap. 8. membr. sect. 23.) and *Levinus Lemnius* (*Occult. lib. 2. cap. 48.*) taking notice of the like use among the *Ancients*, of fuming their Casks with *Sulphur*,
Ut vasa a putredine defenderentur, vinumq; ipsum majorem calorem, aut Spiritus acriores acquireret.

To prevent the foulness and ropiness of Wines, the old Roman *Vindemiaſtores* used to mix *Sea-water* with the *Must*, *Ut suo calore, ne Vina lentescerent, pendulaq; fierent, conservaret; & dum pondere suo in vase subsideret, fæces secum adfundum deferret.* *Cſato de R. R. cap. 104. & Langius 2. Epist. 32. & Plin. lib. 2. cap. 1.*

To

To cure the *Ropiness* of *Claret*, the Vintners as well *French* as *English* have many *Remedies*, among which I have selected two or three, as most memorable, because most usual.

One is this, *First*, they give the Wine a *Parell*; then draw it from the *Lee*, after the clarification by that *Parell*; this done, they infuse 2 pound of *Turnsol* in good *Sack* all night, and the next day putting the strain'd infusion into a hoggshead of the Wine, with a spring funnel, leave it to fine, and after draw it for excellent Wine.

Another this, They make a *Lee* of the ashes of *Vine-branches*,
or

or of *Oaken leaves*, and pour it into the wine hot, and after stirring leave it to settle. The quantity, a quart of *Lee*, to a Pipe of Wine.

A third is only *Spirit of Wine*, which put into muddy *Claret*, serves to the refining it effectually and speedily: the proportion being a pint of *Spirit* to a hoghead. But this is not to be used in sharp and eagre Wines.

When *White* wines grow foul and tawny, they only rack them on a fresh *Lee*, and give them time to fine.

For the Emendation of Wines offending in *Taste*, *Vintners* have few other Correctives, but what conduce

conduce to *Clarification*. Nor do they indeed much need variety in the case; seeing all Unfavourinels of Wines whatever seems to proceed from their impurities set afloat, and the dominion of either their Sulphureous, or Saline parts over the finer and sweeter; which causes are removed chiefly by *Precipitation*. For, all *Clarification* of liquors may be referred to one of these three causes: (1.) *Separation* of the grosser parts of the liquor from the finer; (2.) The equal *distribution* of the *Spirits* of the liquor, which always rendreth bodies clear and untroubled; (3.) The refining of the *Spirit* it self. And the two latter are consequents of the first; which is effected chiefly by *Precipitation*,
the

the instruments whereof are *weight* and *Viscosity* of the body admixt, the one causing it to cleave to the gross parts ~~to~~ the liquor flying up and down in it, the other sinking them to the bottom. But this being more than Vintners commonly understand, they rest not in Clarification alone; having found out certain *Specifies* as it were, to palliate the several Vices of Wines of all sorts, which make them disgustfull. Of these likewise I shall recite two or three, of greatest use and esteem among them.

To correct *Rankness*, *Eagerness* and *Pricking* of Sacks and other sweet Wines, they take 20. or 30. of the whitest *Lime-stones*, and
slack

slack them in a gallon of the Wine; then they add more wine, and stir them together in a Half tubb, with a Parelling staff; next, they pour this mixture into the Hogshead, and having again used the Parelling instrument, leave the Wine to settle, and then rack it. This Wine I should guess to be no ill drink for gross bodies, and rheumatick Brains; but hurtfull to Good Fellows of hot and dry constitutions, and meagre habits.

Against the *Pricking* of *French* Wines, they prescribe this easie and cheap composition. Take of the powder of *Flanders Tile* 1 pound, of *Roch Alum* half a pound, mix them and beat them

O well

well with a convenient quantity of the Wine, then put them into the hoggshead, as the former.

When their *Rhenish* Wines prick, they first rack them into a clean and strongly-scented Cask or Vate; then add to the Wine 8 or 10 gallons of clarified *Hony*, with a gallon or two of skim-milk, and beating all together, leave them to settle.

Sometimes it happens, that *Claret* loseth much of its briskness and Picquantness; and in such case they rack it upon a good Lee of *Red Wine*, and put into it a gallon of the juice of *Slows* or *Bullies*, which, after a little fermentation and rest, makes the wine drink brisk and rough.

The

The like hath been sometimes done, as I have been told by a *Drawer*, with *Virginian Pears*, call'd *Metaguesunaux*. Which seems highly probable, because that Fruit is of colour deeply sanguine, and very austere and rough of taste, as I observed in some, that were given me some years since.

To meliorate the taste of *Hungry* and too *Eagre White-Wines*, they draw off 3 or 4 gallons of the wine, and infusing therein as many pounds of *Malago Raisins*, stoned and bruised in a stone Mortar, till the wine hath sufficiently imbibed their sweetness and tincture (which it will do in a days time) they run it through an *Hippocras* bagg, then
O 2 put

put it into a fresh Cask, well scented, together with the whole remainder of the wine in the hoggshead, and so leave it to fine.

To help *Stinking* wines, the general Remedy is *Racking* them from their old and corrupt Lee. Besides which, some give them a fragrant smell or *Flavor*, by hanging in them little baggs of spices, such as *Ginger*, *Zedoary*, *Cloves*, *Cinamon*, *Orras* roots, *Cubebs*, *Grains of Paradise*, *Spicknard*, &c. *Aromaticks*. Others boyl some of these Spices in a pottle of good sound wine of the same sort, and tunn up the decoction hot. Others correct the ill favour of rank-leed *French* wine with only a few *Cinamon* canes hung

hung in them. Others again for the same end use *Elder Flowers*, and topps of *Lavender*. ¶.

Having thus run over three parts of the *Vintners Dispensatory*, and transcribed many of their principal *Secrets* for the cure of the *Acute* diseases of wines; we are arrived now at the FOURTH, which contains Medicaments proper for their *Chronic* distempers, viz. *Loss of Spirits*, and *decay of Strength*.

Concerning these, therefore, it is observable, that as when wines are in præternatural Comotions, from an excess and predomination of their Sulphureous parts, the grand Medicine is to *Rack* them from their

Lee: so, on the contrary, when they decline and tend toward *Palling*, by reason of the scarcity of their Spirits and Sulphur; the most effectual Preservative is to rack them upon other Lees, richer and stronger than their own; that being from thence supplied with new Spirits, they may acquire somewhat more of vigour and quickness. I say *Preservative*; because there is, in truth, no *Restoring* of wines after they are perfectly pall'd and dead; for, nothing, that is past perfection, and hath run its natural race once, can receive much amendment.

But, besides reinforcing of impoverished wines by new and more generous Lees, there are sundry *Confections*, by which also,

as

as by *Cordials*, the languishing spirits of them may be sustained, and to some degree recruited. Of which I here bring two or three particular examples.

When *Sacks* begin to languish (which doth not often happen, especially in this *City*, where are so many *Sack-drinkers*) they refresh them with a *Cordial Syrup*, made of most generous *Wine*, of *Sugar*, and *Spices*.

For *Rhenish* and *White* wines, a simple decoction of *Raisins* of the Sun, and a strong-scented Cask, usually serve the turn.

For *Claret* inclining to a *Consumption*; they perscribe a new and richer *Lee*, and the shavings
O 4 of

of *Firr* wood; that the Spirits, being recruited by the additional Lee, may be kept from exhaling, by the unctuous substance of the *Turpentine*. Which artifice I have often observed, at the time of my being at *Paris*, to be used in the most delicate and thin-bodied Wines of *France*: and seems to me, no improbable cause of that exceeding dulness and pain of the head, which always attends upon Debauches made with such wines; as was noted long since by *Pliny*, who speaking of the same (*lib. 23. cap. 1.*) saith, *novitium resinatum nulli conducit; capitis dolorem & vertigines facit: ab hoc dicta Crapula est; est; viz. παρὰ τὸ καὶ ἐξ πάλλειν, quasi dolor caput vibrans.*

Nor

Nor is it a Modern invention, but well known to, and frequently put in use by the old Romans, in times of their greatest wealth and luxury. For, *Pliny* (*Hist. nat. lib. 14. cap. 2.*) takes singular notice of the custome of the *Italian* Vintners, in mixing with their Wines *Turpentine* of several sorts. Some of his words are these, *Ratio autem condiendi Musta, in primo fervore, qui novem diebus cum plurimum peragitur, aspersu Picis; ut odor vino contingat, & saporis quædam acumina. Vebementius id fieri arbitrantur, crudo flore Resinæ, exitariq; leniâtem, &c.* Yea, the *Græcians* long afore had their *Vina Picata & Resinata*; as is evident from the commendation of such Wines by *Plutarch* (*5. Sympos. probl. 3.*) and the prescription

scription of them to women, in some cases, by our great Master, *Hippocrates* (1. *de Morb. Mulier.*) and were so much delighted with their *Vinum Piscites*, that they consecrated the *Pitch* tree to *Bacchus*.

You have heard the summe of what I have my self observed, and what I have transcribed from the *Manuscripts* of some very skilfull *Vintners*, which I had the good luck to peruse; concerning the *Remedies* of the various *sicknesses*, to which *Wines* are obnoxious.

It remains only, that I entertain Your Patience, a minute or two longer, with a taste of the more disingenuous practises of *Vintners*, in the *Transmutation*
or

or *Sophistication* of Wines, which they call *Trickings* or *Compassings*.

They transform poor *Rochel* and *Cogniak* White wines into *Rhenish*; *Rhenish* into *Sack*; the *Laggs* of *Sacks* and *Malmfies* into *Muskadels*. They counterfeit *Raspie*-wine, with *Flower de Luce* roots; *verdea*, with decoctions of *Raisins*; they sell decayed *Xeres*, vulgarly *Sherry*, for *Lusenna* wine: in all these impostures deluding the palate so neatly, that few are able to discern the fraud: and keeping these *Arcana Lucrifera* so close, that fewer can come to the knowledge of them. So that we may say, as *Pliny* did, in the close of his chapter touching the *Sophistication* of wines, in his days;

days; tot veneficiis placere cogitur,
& miramur noxium esse vinum ?

As for their metamorphosis of *White* into *Claret*, by dashing it with *Red*; nothing is more commonly either done or known.

For their conversion of *White* into *Rhenish*, they have several artifices to effect it, among which this is most usual.

They take a hoggshead of *Rochel*, or *Cogniak*, or *Nants* white wine; rack it into a fresh Cask, strongly scented; then give the white *Parell*: put into it 8 or 10 gallons of clarified Hony, or 40 pounds of cours Sugar, and beating it well, leave it to clarify.

fic. To give this mixture the delicate *Flavour*, they sometimes add a Decoction of *Clary* seeds, or *Galitricum*; of which Druggs there is an incredible quantity used yearly at *Dort*, where now is the *Staple* of Rhenish wines. And this is that Drink, where-with our English *Ladies* are so much delighted, under the specious name of *Rhenish in the Must*.

The manner of making adulterate *Bastard*, in this.

Recipe, Four gallons of *Whitewine*, three gallons of old *Canary*, five pounds of *Bastard Syrup*, beat them well together; put them into a clean Rundlet, well scented; and give them time to fine. Sack

Sack is made of *Rhenish*, either by strong Decoctions of *Malago* Raisins, or by a *Syrup* of *Sack*, Sugar and Spices.

Muskadel is sophisticated with the *Laggs* of *Sack*, or *Malmsey* thus.

They dissolve in a convenient quantity of *Rose-water*, of *Musk* 2 ounces, of *Calamus Aromaticus* powder'd 1 ounce, of *Coriander* seed beaten *half an ounce*; and while this infusion is yet warm, they put it into a Rundlet of old *Sack*, or *Malmsey*; and this they call, a *Flavor for Muskadel*.

Many other ways there are of *Adulderating* Wines, daily practised even in this our (otherwise well govern'd) *City*: but in respect

spect they all tend to the above-mentioned *Alterations*, and are less *General*; therefore I pass them over in silence. ¶.

Nor have I at present any thing more to add to this *Essay* toward a History of Wines, but my humble request to Your *Lordship*, and the honour'd *Fellows* of this ROYAL SOCIETY, that You would be pleas'd to pardon the many defects of it; and that if the Enquiries therein made come short of Your expectation, You would suspend Your Curiosity untill my Copartner in this Province, the Learned Dr. *Merret*, shall have brought in his Observations concerning the same subject. For, I doubt not but the fulness of his Papers will supply the emptiness of mine. ¶.

THE END.



SOME
OBSERVATIONS

Concerning the
ORDERING of WINES.

By Dr. Merret:



THE MYSTERIE of Wines
consists in the ma-
king and meliora-
ting of Natural
Wines. Melioration is either of
sound, or vitious Wines. Sound
Wines are bettered, 1. By preser-
ving

ving. 2. Timely fineng. 3. by mending Colour, Smell or Taste.

To preserve Wines, care must be taken, that, after the Pressing, they may ferment well: for without good Fermentation, they become *qually* (i. e.) cloudy, thick and dusky, and will never fine of themselves as other Wines do: and when they are fined by Art, they must be speedily spent, or else they will become *qually* again, and then by no Art recoverable.

The Principal Impediments of the Fermentation of Wines, after pressing the Grapes, are either their Unripeness when gathered, or the mixture of Rain water with them, as in wet
P Vintages;

Vintages; or else through the addition of Water to rich Grapes. The Spaniards use *Gieffo* to help the Fermentation of their Canary Wines.

To preserve Spanish Wines, and chiefly Canary, and thereof principally that, which is *Razie*, which will not keep so long; they make a Layer of Grapes and *Gieffo*, whereby it acquires a better durance and taste, and a whiter Colour, most pleasing to the English.

Razie wine, is so called, because it comes from Rhenish-wine slips, sometimes renewed; The Grape of this Wine is fleshy, yielding but a little juice.

French

French and Rhenish wines are chiefly and commonly preserved by the *Match*, thus, used at *Dort* in Holland : Take Brimstone 20 or 30 pounds, rack, into it melted, Spices, as Cloves, Cinnamon, Mace, Ginger and Coriander-seeds ; and some to save charges use the reliques of the Hippocras bag ; and having mixed these well with the Brimstone they draw through this mixture, long, square, narrow pieces of Canvas, which pieces thus drawn through the said mixture, they light and put into the Vessel at the Bung-hole, and presently stop it close : Great care is to be had in proportioning the Brimstone to the quantity

and quality of the wine; for too much makes it rough; this smoaking keeps the wine long, white, and good, and gives it a pleasant taste.

There's another way for French and Rhenish wines, *viz.* *Firing* it: 'tis done in a stove, or else a good fire made round about the Vessel, which will gape wide, yet the Wine runs not out; 'twill boyl, and afterwards may soon be rack'd.

Secondly, For timely fining of Wines. All Wines in the Must are more opacous and cloudy. Good wine soon fines, and the gross Lees settle quickly, and also the flying Lee in time. When the grosser Lees are

are settled, they draw off the Wine, called *Racking*. The usual times for Racking, are Midsummer and Alhallontide.

The practice of the Dutch and English to rid the wine of the flying Lees speedily, and serves most for French and Spanish wine, is thus performed: Take of Isinglass half a pound, stop it in half a pint of the hardest French wine that can be got, so that the wine may fully cover it. Let them then stand 24 hours, then pull and beat the Isinglass to pieces, and add more wine, and 4 times a day squeez it to gelly, and as it thickens add more wine. When 'tis fully and perfectly

P 3 gellyed,

gellyed, Take a Pint or Quart to a Hogghead and so proportionably: then overdraw 3 or 4 Gallons of that wine you intend to fine, which mix well with the said quantity of gelly, then put this mixture to the piece of wine and beat it with a staff, and fill it top-full. Note that French-wines must be bunged up very close, but not the Spanish; and that Isinglass raiseth the Lees to the top of strong wines, but in weaker precipitateth it to the bottom.

They mend the Colour of sound Clarets by adding there-to Red-wine, Tent or Alicant, or by an infusion of Turnsole made in 2 or 3 Gallons of wine, and then putting it into the Vessel,

Vessel, to be then (being well stoppt) rowled for a quarter of an hour. This infusion is sometimes twice or thrice repeated according as more Colour is to be added to the wine; some 3 hours infusion of the Turnsole is sufficient, but then it must be rubbed and wringed. What Turnsole is, see the Notes on the Art of Glasse.

Claret over-red, is amended with the Addition of White-wines.

White wines coming over sound, but brown, thus remedied: Take of Alabaster-powder, over-draw the Hogshead 3 or 4 Gallons, then put this Powder into the Bung, and stir

P 4

and

and beat it with a staff, and fill it top-full. The more the wine is stirred, the finer it will come upon the Lee, that is, the finer it will be.

To colour Sack white; Take of white Starch 2 pounds, of Milk 2. Gallons, boyl them together 2 hours, when cold, beat them well with a handfull of white Salt, and then put them into a clean and sweet But, beating them with a staff, and the wine will be pure and white.

One pound of the aforementioned gelly of Isinglass takes away the brownness of French and Spanish wines, mix'd with 2 or 3 gallons of wine.

wine, according as 'tis brown and strong, more or less to be used. Then overdraw the piece of wine about 8 gallons, and use the Rod, and then fill the Vessel full, and in a day or two 'twill fine and be white, and mend, if qualley.

The first Buds of *Ribes nigra* infused in wines, especially Rhenish, makes it diuretick and more fragrant in Smell and Taste, and so doth Clary. The inconvenience is, that the Wine becomes more heady; a Remedy whereof is Elder-flowers added to the Clary; which also betters the fragrancy thereof, as 'tis manifest in Elder-vinegar. But these flowers are apt to make the wine Ropy.

To

To help brown Malago's and Spanish wines; take powder of Orras-roots and Salt-peter of each 4 ounces, the whites of 8 eggs, whereto add as much Salt as will make a brine, put this mixture into the Wine, and mix them with a staff.

To meliorate Muddy and Tauny Clarets; Take of Rain-Water 2 pints, the Yelks of 8 Eggs, Salt an handfull, beat them well, let them stand 6 hours before you put them into the Cask, then use the Rod, and in 3 days it will come to it self.

To amend the Taste and Smell of Malago. Take of the best Almonds 4 pounds, make therewith, and with sufficient quantity of the wine to be cured, an Emulsion; then take the whites and yelks of 12 Eggs, beat them together with Salt an handfull, put them into the Pipe, using the Rod.

To amend the smell and taste of French and Rhenish which are foul. Take, to an Aulin of the Wine, of honey one pound, of Elder-flowers a handfull, Orras powder an ounce, one Nutmeg, a few Cloves, boyl them in sufficient quantity of the wine to be cured, to the consumption

sumption of half, when 'tis cold, strain and use it with the Rod: some add a little Salt. If the Wine be sweet enough, add of spirits of Wine one pound to a hoggshead, and give the Cask a strong scent. Spirit of Wine makes any Wine brisk, and fines it without the former mixture.

A lee of the Ashes of Vine-branches, *viz.* a quart to a Pipe, being beaten into the Wine, cures the ropiness of it; and so infallibly doth a Lee of Oaken Ashes. For Spanish ropy Wine, rack it from its Lees into a new scented Cask, then take of Alum one pound, Orras roots powdered half a pound, beat them well into the Wine with a staff. Some add

add fine and well-dryed sand,
put warm to the Wine. If the
Wine besides prove brown, add
3 pottles of Milk to a Pipe.
Alius, the *Spaen* cures ropy Wine,
used before it begins to fret.

Herrings Roes preserve any
Stum Wines.

To order Rhenish Wines when
fretting. Commonly in *June*
that Wines begin to ferment and
grow sick, then have a special
care not to disturb it, either by
removing, filling the Vessel, or
giving it Vent, only open the
Bung, which cover with a slate,
and as often as the slate is foul,
cleanse it and the bung from
their filth, and when the fer-
mentation is past, which you
shall

shall know by applying your Ear to the Vessel, then give it rest 10 or 12 days, that the grosser Lees may settle; then rack it into a fresh scented Cask.

This mixture meliorates vicious Wines both in smell and taste; especially French. Take of the best Hony one part, of Rain-water two parts and one third of sound old Wine of the same kind; boyl them on a gentle fire to a third part, scumming them often with a clean Scummer (to which purpose they have a payl of fair Water standing by to rince it in) then put this mixture hot into a Vessel of fit capacity, and let it stand unbunged till cool. Some, to better this, put in a bag of Spices.

This

This mixture, called by the Dutch *Soet*,^{3^uet} will serve also to fine any Wine new or old.
 2. 'Twill mend the hard taste of wine (*i. e.*) putting a gallon thereof to a hoggshead, and using the Rod, and then let it rest 5 or 6 days at the least, but if mild enough, add white mustardseed bruised.

To mend and preserve the Colour of Clarets. Take red Beet-roots *q. s.* scrape them clean and cut them into small pieces, then boyl them in *q. s.* of the same wine, to the consumption of a third part, scum it well, and when cool, decant off what's clear, and use the Rod.

Alias

Alias, Take of the Wine and Honey of each 2 pounds, Rain-water a pottle. 12. Beet-roots, ripe Mulberries 4 or 5 handfulls, boyl them to half, and when cool decant, &c. *ut supra.*

To preserve Claret rack'd from its Lees. Take to a Tierce 10 Eggs, make a small hole in the top of the shells, then put them into the wine, and all will be consumed.

To prevent fouring of French Wines. Take Grains of Paradise *q. s.* beat them in a pan, and hang them, or put them loose into a Vessel. Some use Lavender tops.

To

To help four French wine.
Take of the best wheat 4 ounces
boyled in fair water till it break,
and when cold put it into a Vat
in a bag, and use the Rod. *Alias*,
Take 5 or 6 Cinnamon canes,
bung them up well.

To help Spanish four wines.
First rack the wine into a clean
Cask, and fill it up with two
or three Gallons of water, and
add thereto of burnt Chalk
4 ounces, and after 3 or 4 days
it must be rackt and filled up
again with rain water, if the
first time doth not do it. Some
use Loam or Plaistering. If
these Ingredients make the
Wine bitter, correct the fault
with Nutmegs and Cloves.

Q

To

To help stinking wines.
 Take Ginger half an ounce,
 Zedoary 2 drachms, powder
 and boyl them in a pottle of
 good Wine, which put scald-
 ing hot into the Vat: bung it
 up and let it lye; the species
 of *Diambra* and *Diamoscu Dulc.*
 do the same; and so Nutmegs
 and Cloves, which also give a
 kind of Raziness.

To help Wine, that hath an
 ill favour from the Lees.
 First, rack it into a clean Cask,
 and if Red or Claret, give him
 a fresh Lee of the same kind.
 Then take of Cloves, Ginger
 and Cinnamon 2 ounces, Or-
 ras root 4 ounces; powder
 them grossly, hang them in a
 bag,

bag, and taste the wine once in 3 days, and when 'tis amended take out the bagg. Some do it thus, Take of Cloves half a pound, Mastick, Ginger, Cubebs, of each 2 ounces, *Spica nardi* 3 drachms, Orras root half a pound, make thereof a fine powder, which put loose into the Vat, and use the Rod, and make a good fire before it.

Firing of Wines in Germany is thus performed; they have in some Vaults 3 or 4 Stoves, which they heat very hot; others make fires almost before every Vat; by this means the Must fermenteth with that Vehemency, that the Wine appears between the

Q 2

staves,

staves; when this Ebullition, fermentation and working ceaseth, let the Wine stand some days, and then rack it. This firing is only used in cold years, when the wine falls out green.

Stum is nothing else but pure wine kept from fretting by often racking and matching it in clean Vessels and strongly scented (*i. e.*) new matched, by means whereof it becomes as clear or clearer than any other Wine, preserving it self from both its Lees by precipitation of them. But if, through neglect, it once fret, it becomes good Wine. The Bung of the Vessel must be continually stoppt, and the Vessels

Vessels strong, lest they break.
 A little Stum put to Wine decayed, makes it ferment afresh, and gives life and sweetness thereto; but offends the head and stomach, torments the guts, and is apt to cause loosnesses, and some say Barrenness in Women.

To Fine Wine presently.
 Fill a Cask with shavings or chips of Beech or Oak (which are best) this is to be done with much art, or else it seldom hits right, but lasteth long: put these chips into a Cask, which is called by the Dutch *een Spaen* (*i. e.*) a Chip, into which they pour in as much Wine as the Cask will hold, and in 24 hours the

Wine will be fine. Or a quart of Vinegar in three days will fine a hoggshead of Wine.

To set old Wine a fretting being deadish and dull in taste. Take of Stum 2 Gallons, to a hoggshead; put it hot upon the Wine, then set a pan of fire before the hoggshead, which will then ferment till all the sweetness of the Stum is communicated to the wine, which thereby becomes brisk and pleasant. Some use this Stumming at any time, some in *August* only, when the wine hath a Disposition to fret of it self, more or less Stum to be added, as the wine requires.

The

The best time to rack wine is the decrease of the Moon, and when the wine is free from fretting; the wind being at North-east, or North-west, and not at South; the Sky serene, free from Thunder and Lightning.

Another Match for French Clarets and Spanish wines. Take Orras-roots, Mastick and Brimstone, of each 4 ounces, Cloves 2 ounces; ordering it *ut supra* in Matching wines. This will serve for all wines, adding if you please Nutmegs, Ginger, Cinnamon and other Spices. Double the quantity of Orras root is to be used for Spanish wines.

Q 4

To

To help Malago's, which will not fine. Take of crude Tartar powdered, sifted and dried, 2 pounds, mix it with the whites of 6 Eggs: dry, powder, and sift them again; then overdraw the Pipe as much as will serve to mix with this powder, and fill the Pipe therewith, beating it with a Staff as before, and this wine will be Fine in ten days.

Another speedy way to fine French wines. Hang a piece of scent in the Cask, and when 'tis burnt out, put in a pint of the best Spirit of Wine, and stir it about. Some add, a little salt well dried. This fines the wine in 24 hours.

To

To keep Must a Year. Take Must, put it into a Cask pitcht within and without, half full; stop the bung close with mortar. Others sew the Cask in Skins, and sink it for 30 days into a Well or River. Or else a Garland of *Polium Montanum* hung in the Vessel. Or rub the inside of the Vessel with Cheese; all these preserve Rhenish Must, As the Scholiast on *Dodonæus* in Dutch. Alum put into a Hogs-bladder, keeps wine from turning flat, faint or brown, and beaten with the whites of Eggs removes its ropiness.

Flat

Flat wines recovered with spirit of wine, Raisins and Sugar or Molosses; and Sacks, by drawing them on fresh Lees.

Our Wine-coopers of latter times use vast quantities of Sugar and Molosses to all sorts of wines, to make them drink brisk and sparkling, and to give them Spirits; as also to mend their bad tastes; all which Raisins, and *Cute*, and *Stum* perform.

Country.

Countrey Vintners feed
 their, fretting Wines with raw
 Beef; and here, their Cana-
 ries with Malago; which is
 added more or less to all Ca-
 naries.

The Composition of Wines
 is manifold; the Vintners usu-
 ally drawing out of 2 or 3
 Casks, for one Pint; to accom-
 modate it to the Palate of those
 that drink it. Most of the Ca-
 nary is made with Malago and
 Zerez Sack.

I shall conclude with two
 common compounded Wines,
Muscaden and *Hippocras*: the
 former usually made with 30
 Gallons of Cute (which is
 Wine

Wine boyled to the consumption (of half) to a Butt of Wine. Or the Lees and droppings boyld and clarified; its Flavour is made of Coriander seeds prepared, and shavings of Cyprus wood. Some instead of Cute, make it of Sugar, Molasses and Honey, or mix them with the Cute. This following is an *Hippocras* of my own making, and the best I have tasted.

Take of Cardamoms, Carpobalsamum of each half an ounce, Coriander seeds prepared, Nutmegs, Ginger, of each 2 ounces, Cloves 2 drachms; bruise and infuse them forty eight hours in Zerez and White wine,
of

of each a Gallon, often stirring them; then add thereto of Milk three pints; strain through an Hippocras bag, and sweeten it with a pound of Sugar-candy.

THE END.

Errors of this Second Impression to be thus Corrected.

PAg. 2. line 3. read, of so *abstruse* and difficult a nature,
 Ec. l. 6. r. *correspondens*. p. 11. l. 16. r. *prævo*. p. 12. l. 6. r. *docili-*
tas. p. 13. l. 5. r. *æmula*. p. 19. l. ult. r. *subtili*. p. 20. l. 7. r. *Discretion*.
 p. 23. l. 6. r. *though the Imagination be*. p. 26. l. 13. r. *Panegyrics*. p.
 33. l. 12. r. *and the word seems* &c. p. 34. l. 15. r. *describe*. p. 36. l. ult.
 r. *omniscient*. p. 47. l. 8. r. *mirabilium*. & l. 11. r. *ineptam*. & l. 15. r.
tantum. & l. 16. r. *possu*. & l. 17. r. *continuatos*. & l. 18. r. *in cæteris*
glandulis. proprio vase excretorio donatis. p. 49. l. 3. r. *cacutire*. p.
 50. l. 14. r. *lib. de officio Dei*. & l. 16. r. *nescias*. p. 53. l. ult. r. *mun-*
ditie. p. 54. l. 16. r. *animaq; pariter*. &c. & l. 19. r. *de Gener. Ani-*
mal. p. 62. l. 2. r. *where*. p. 87. l. 3. r. *hath put a certain*. &c. p. 93. l.
 6. r. *multos homines*. p. 97. l. 16. r. *conservation of public peace* p.
 108. l. ult. r. *sensit quid mens rite*. &c. p. 114. l. 19. r. *multa æ-*
rustas lenit. p. 115. l. 20. r. *regimine*. p. 118. l. 14. r. *mores*. p. 122. l.
 21. r. *laudant, quæ in odio habet*. p. 123. l. 17. r. *juvandi aut mor-*
uendi, satiant invidiam. p. 127. l. 5. r. *Cratinus*. p. 129. l. 14. r.
Euripedes. p. 131. l. 13. r. *ferebat*. p. 136. l. 16. r. *Gasper Scioppius*.
 p. 138. l. 9. r. *mansion*. p. 139. l. 8. r. *maguos viros*. p. 258. l. 7. r.
rancidity. p. 162. l. 13. r. *Colicos & Paralyticos*. p. 172. l. 1. r. *sæda-*
rum. & l. 5. r. *of all ways*. p. 184. l. 1. r. *strained the Infusion*. p. 188
 l. 18. r. *Cato*. p. 190. l. 18. r. *offending in Tast*. p. 192. l. 4. r. *parts of*
the liquor. p. 201. l. 13. r. *peragitur*. & l. 17. r. *excitaviq; lenitatem*:

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